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KERYGMA AND DIDACHE IN THE HOMILETICAL THEORY
OF ALEXANDER CAMPBELL

A Dissertation
Presented to
the Faculty of the Southern California
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Religion

by
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INTRODUCTION

There are many familiar names in Protestant church history. Some of them have even been given in distinction to the denominations they founded. Any Protestant with knowledge of church history will know the names of John Knox, Martin Luther, John Calvin and John Wesley. There is another important name which sometimes goes without notice, the name of Alexander Campbell. He was not a contemporary of the aforementioned, but he was a reformer and he has made a contribution to a portion of church history which is indigenous to America.

The above-mentioned names also made certain contributions to that field of practical theology called homiletics, "the art of preaching." In a seminary, one will find the subject: "Preaching in the Wesleyan Tradition."¹ This is only proper, particularly if you are a member of the "Wesleyan Tradition."

Can there be a subject such as "Preaching in the Campbell Tradition?" The author of this dissertation is a

¹School of Theology at Claremont, Annual Catalog, 1969-70, p. 61.

third generation member of the Christian Church (Disciples of Christ) and a second generation minister in that Communion. The history of the Christian Church (Disciples of Christ) has always been of interest to him as well as the art of homiletics. There have been other interests as well. Graduating in 1953 from Lexington Theological Seminary, formerly College of the Bible, in Lexington, Kentucky with a B.D. in the area of Religious Education, ministering since that time in churches of various sizes, and in at least one foreign country, he has wondered just how much "Disciple" tradition he has available to him. In recent years, this author has been a student and candidate for the Doctor of Religion degree at the School of Theology at Claremont, California. Though this leading Seminary is an official school of the Christian Church (Disciples of Christ) on the West coast, it is primarily a Methodist School. Thus while taking many courses in the school and receiving the flavor of Methodism, which he has also received from his Methodist wife, he wondered again, "What is our tradition?"

Little has been written on the homiletical theory of Alexander Campbell, early father of the Christian Church

(Disciples of Christ). All in all about four books exist, one of these a dissertation on Campbell and his homiletics. Therefore, a particular research project was open to the author. Because of his personal family history, his interest in Disciple history, and his interest in the minister as a preacher and a teacher, he has chosen the subject to be studied here: KERYGMA AND DIDACHE IN THE HOMILETICAL THEORY OF ALEXANDER CAMPBELL. Or, to put it in simple terms, "Preaching and Teaching in the Thought of Alexander Campbell." For it is the belief of this author that Campbell has something to say to a pastor who wishes to be a preacher and teacher. Critical commentary must be made about some of Campbell's thoughts but in my thinking he is a giant in the history of the church and should be recognized as one.

CHAPTER I

ALEXANDER CAMPBELL:

THE MAN, HIS HERITAGE, AND HIS LEGACY

The Man

Biographical information on Alexander Campbell
abounds.¹

He was born in 1788, on September 12, to Thomas and Jane Campbell. Thomas Campbell was a minister in the Seceder-Anti-Burgher-Old-Light Presbyterian Church. On his father's side, he was Scotch-Irish and on his mother's, French-Huguenot. His major teacher was his father, but he

¹Selina Huntington Campbell, Home Life and Reminiscences of A. Campbell by His Wife (St. Louis: John Burns, 1882). Thomas W. Grafton, Alexander Campbell (St. Louis: Christian, 1897). Winfred Ernest Garrison, Alexander Campbell's Theology (St. Louis: Christian, 1900). Perry E. Gresham (Comp.) The Sage of Bethany (St. Louis: Bethany Press, 1960). Royal A. Humbert, A Compend of Alexander Campbell's Theology (St. Louis: Bethany Press, 1961). Harold L. Lunger, The Political Ethics of Alexander Campbell (St. Louis: Bethany Press, 1954). Robert Richardson, Memoirs of Alexander Campbell (Cincinnati: Standard, 1897). Archibald McLean, Alexander Campbell as a Preacher (New York: Revell, 1908). Granville T. Walker, Preaching in the Thought of Alexander Campbell (St. Louis: Bethany Press, 1954).

also came under the influence of the leading teachers at the University of Glasgow and the Covenant Theologians.

Thomas Campbell sailed to America from Scotland in 1897 for reasons of health. Alexander, the oldest son, brought the rest of the family in 1809. Upon his arrival, he found that his father had left the Anti-Burgher Church and was thinking, writing,² and preaching in some new areas which were opposed to the sectarian exclusiveness of that day. This did not disturb young Campbell for he had been doing some of the same kind of thinking.

Thomas Campbell, the father, and Alexander Campbell the son, with others such as Barton W. Stone, Walter Scott and "Raccoon" John Smith were to eventually join forces in a restoration and reformation movement in the nineteenth century American church. Out of their thinking and actions grew what is now known as the Christian Church (Disciples of Christ) along with two other groups which call themselves Christian Church (non-denominational) and Churches of Christ (non-instrumental). This is an interesting

²Thomas Campbell, Declaration and Address of the Christian Association of Washington (Washington, Pa.: Printed by Broun and Sample, at the office of "The Reporter", 1809).

story, but it is not the subject of this dissertation and must be left to other sources.

His Heritage

Alexander Campbell lived in an interesting age from the standpoint of theology, Biblical scholarship and philosophy. His formative years as a student, though he never ceased being a student, were spent in Scotland. His adult years, as theologian, Bible scholar and reformer, were spent in America. He carried the influence of one into the other, found that in many ways they were similar.

What prominent names influenced the church in the late 1700's and early 1800's? John Calvin, John Knox, Martin Luther and John Wesley, of course. But were these all? No, there were others and these, who either sided with or took issue with the major reformers, had deep influence upon Campbell. First, though, it should be noted that Campbell's foremost teacher and mentor was his own father, Thomas Campbell.

Add to the above names the following: John Locke, Grenville Ewing, the Haldane brothers (Robert and James Alexander Haldane), names familiar to the British scene.

Add also the names of Cocceius, Witsuis and Grotious, not British but Dutch and known as the Covenant Theologians. Mix them all together with the ingredients of a church in a state of change in Britain, a church on the frontier of America, and a young man with strong feelings of individualism and you have Alexander Campbell's heritage.

In truth, Mr. Campbell was a man singularly free from prejudice and from slavish dependence upon masters. He was committed to no fixed system. He was therefore free to take up any current idea which seemed to him true and useful. The conclusion of earlier thinkers came to him not as authorities, but as suggestions.³

Campbell's heritage came from the turn of the century when men reacted to the complicated and intricate doctrines and forms of the church. They sought to return to a primitive and reasonable faith. For example, the thoughts of John Locke deeply influenced Campbell. Locke felt that:

Religious ideas, like all others can come only through the rational reflection upon materials received through the senses; that feelings and the mystical consciousness gave no valid religious knowledge; that since man cannot know God through direct testimony of the senses, knowledge of God can come only through revelation; which itself must come originally in clear sensory form; that faith is an intellectual act, that

³Garrison, op. cit., p. 155.

belief of testimony given by revelation; that, whole civil society is governed by laws which society itself makes, religion is governed by laws made by an outside lawgiver--God. Taking the Bible as a repository of sacred truth about matters otherwise inaccessible to the human mind, he saw that differences of interpretation is an act of human reason, therefore individual and fallible, none has a right to impose his belief upon another . . .⁴

The Haldane brothers, Locke and Ewing caused Campbell to think about the reform of the church. In 1805, J. A. Haldane had published View of the Social Worship and Ordinances of the First Christians.⁵ He sought to return to the exact practices of the primitive church. Ewing, in charge of the Haldane brothers' school for lay preachers, had introduced the works of John Glas and Robert Sandeman into the school.⁶ Again, we see a search of a primitive church practice.

In these books and in Ewing's conversation Alexander Campbell found not only a general impetus to religious reformation of a radical sort and on a strictly biblical basis, but also such specific ideas as these: the independence of each local congregation; the rejection of all clerical privileges and dignities, without rejecting the ministry itself; the right and duty

⁴Winfred Ernest Garrison and Alfred T. DeGroot, The Disciples of Christ: A History (St. Louis: Bethany Press, 1948), p. 55.

⁵Ibid., p. 142.

⁶Ibid.

of laymen to have a part in edifying as well as ruling the church; a plurality of elders; a conception of faith as a belief of testimony, an act that any man is capable of by applying his natural intelligence to the evidence supplied by Scripture; weekly observance of the Lord's Supper. The Haldanes, as well as some of Sandeman followers, had recently adopted the practice of immersion, but Ewing still adhered to the belief that infant baptism and sprinkling had the sanction of Scripture.⁷

Further expansion of these influences upon Campbell's life can be found in the definitive work of W. E. Garrison and A. T. DeGroot, The Disciples of Christ: A History. This has already been referred to in footnotes.

Garrison and DeGroot sum up the point being made here of heritage from Britain by saying:

To this influence of Ewing and the other appeals for a simple and noncreedal Christianity must be added the student's remembered and increasing acquaintance with John Lock's calmly reasoned defense of a rational and tolerant religion, and his suggestion for "the Church of Christ to make the conditions of her communion consist in such things and such things only, as the Holy Spirit has in the Holy Scriptures declared in express words, to be necessary to salvation."⁸

Time does not allow for more complete study of these influences other than to mark that they are present.

The major purpose of this work is to look at a certain

⁷Ibid.

⁸Ibid., p. 143.

aspect of Campbell's homiletical theory. This heritage influenced his reasonable and didactic approach to homiletics.

Before moving on there must be a reference to the Dutch theologians. Garrison says that there are two major influences upon Campbell's theology.

First, the philosophical system of John Locke. . . determined Mr. Campbell's view of the nature of man, the manner in which any communication from God must be to man . . .

Second, the Dutch theologians, Cocceius and Witsuius, in the Covenant Theology, had developed the idea of successive dispensations, . . . This conception assisted him materially in arriving at a reasonable method of using the Scriptures and in the formulation of several doctrines.⁹

The Dutch theologians attacked Calvin on three major points. One: the idea of development, or the history of the plan of salvation; two: a more satisfactory method of exegesis; three: a view of the relations between God and man which attached much importance to human activity in salvation.¹⁰

W. E. Garrison makes a comparison between the Covenant Theology and the theology of Campbell.

⁹Garrison, Alexander Campbell's Theology, pp. 156-157.

¹⁰Ibid., p. 130.

1. Both intensely Biblical systems.
2. Applied the idea of development or successive dispensations, to the interpretation of the Bible . . the former covenant had passed away.
3. Both were reactions against similar conditions . . Protestant scholasticism which characterized . . . Reformers . . . in Scotland and still more in United States.
4. Both opposed the doctrine of predestination . . . as tending to discourage human effort and nullify influence of the appeal of the Gospel to men's acceptance.
5. Both are practical movements . . .
6. The two kinds of law, . . . distinction between positive and moral precepts, . . . a distinction which was of importance in his teaching in regard to baptism.¹¹

Reference in the early part of this section has been made to the American scene. It was the time of the great awakening, it was a time of the frontier, the frontier being the areas of West Virginia, Kentucky, Ohio, and western Pennsylvania. This was a time of people on the move and a time when the seeds of the American rugged individualism were planted. It is only natural that someone thinking and speaking like Campbell would take root in

¹¹Ibid., pp. 152-154.

such a time. Such an appeal to reason, such an appeal to things primitive and to simple explanation of the Scriptures culminating in a return to the primitive and unencumbered church were bound to catch fire in the new world.

Such is Campbell's heritage. This will lead naturally to the legacy that Campbell gives to the church.

His Legacy

In three major and recent works on Alexander Campbell's homiletics, the distinction between Kerygma and Didache, preaching and teaching, are emphasized. First, in Walker's Preaching in the Thought of Alexander Campbell.¹² Next, in the unpublished Rel. D. Dissertation of Alger Fitch, "Alexander Campbell: Reformer of Preaching and Preacher of Reform,"¹³ and very recently in the Forrest F.

¹²Walker, op. cit., p. 82.

¹³Alger Fitch, "Alexander Campbell: Reformer of Preaching and Preacher of Reform." Unpublished Rel. D. Dissertation, School of Theology at Claremont, Calif., June, 1967.

Reed Lectures for 1969, Dwight E. Stevenson, Disciple Preaching in the First Generation.¹⁴

Campbell's legacy for the purposes of this study can be outlined best in his own words.

Keerus, the preacher, keerussoo, I preach and keerugma the speech, or the preaching--and also euangelistees the evangelist, euaggelion, the gospel and euaggelizoo, I preach the gospel, frequently occur in the Greek Christian Scriptures--and are of nearly equal circulation; but are always distinguished from didaskoo, I teach, didaskalia and didachee a doctrine, and didaskalos a teacher. No two families of words of so many branches, and so large a currency are more distinguishable or more frequently distinguished in the whole nomenclature of the Christian Scriptures. And evangelist or preacher, or missionary, in its present ecclesiastic currency, may have both these works committed to his hands. This however, does not identify them, as one and the same, any more than preaching and baptism are one and the same act . . .¹⁵

In later years, Campbell's ideas are to be echoed by C. H. Dodd of Britain and Michael Philibert of France. Dwight Stevenson observes:

¹⁴Dwight E. Stevenson, Disciple Preaching in the First Generation (Nashville: Disciples of Christ Historical Society, 1969), p. 92f.

¹⁵Alexander Campbell, "An Address Delivered at the Annual Meeting of the Christian Missionary Society, A.D. 1856," Millenial Harbinger, VII:11 (November, 1857), 607. See also appendix for Greek Lexicon information in kerygma and didache.

Should the views of Dodd and Philibert--and those of Campbell--be taken seriously by the modern church, they would entail nothing less than a revolution in the practice of the average parish minister and congregation.¹⁶

Before turning to the study of Campbell's views on Kerygma and Didache, more of his legacy must be related that contributes to an overall picture of Campbell.

Reading Campbell can be a delight. His wit is sharp and entertaining. For example, read the second and third paragraph of his address on Church Edification,¹⁷ to be studied in the next chapter, where he defines "preachers" and "Divines, or Doctors of Divinity."¹⁸

More important than this, there is a phenomenon which keeps appearing in his writings which in itself might make for an interesting study. Campbell makes statements which are almost creedal in form. They have rhythm, they summarize the gospel, and they are kerygmatic in character. This may not seem so unusual, but when one considers that Campbell was opposed to creeds, it seems odd that at times

¹⁶Stevenson, op. cit., p. 105.

¹⁷Alexander Campbell, "Church Edification," Millennial Harbinger, II:10 (October, 1853), 541.

¹⁸Ibid.

he broke out in statements that could very well be creeds, or at least statements of faith.

In teaching Christology, we do not teach Theology. We teach Jesus the Christ--his Divine and human personality--his official fullness and glory. We regard him as our Prophet, High Priest, and King--The Saviour and Judge of mankind. We preach Jesus the Christ, to convert the world. We baptize into his death, burial, and resurrection, to bring into the church. We then teach Christ to deify and perfect the church. For the perfection of the church, the doctrine of Christ is developed and inculcated. The Lord's day, the Lord's supper, are celebrated; the Holy Scriptures are read and discoursed upon, accompanied with vocal prayer and praise. Exhortations, reproofs, admonitions, as the occasion demands, are tendered, and an eldership, and a diaconate, are, for these very purposes, ordained.¹⁹

Such a statement recalls the Epistles which are designated by C. H. Dodd as Kerygma.

Other statements similar to this one can be found in Campbell's The Christian System. He makes a statement about the "object of volume" saying:

. . . The principle which was inscribed upon our banners when we withdrew from the ranks of the sects was, "Faith in Jesus as the true Messiah, and obedience to him as our Lawgiver and King, the only test of Christian Character, and the only bond of Christian union, communion, and cooperation, irrespective of all creeds, opinions, commandments, and traditions of men."²⁰

¹⁹Ibid., p. 550f.

²⁰Alexander Campbell, The Christian System (Cincinnati: Standard, 1835), p. XII.

Another more lengthy statement can be found in the Millennial Harbinger of 1846, where Campbell was commenting on Unitarianism as Connected With Christian Union No. IV.

The proposition that "Jesus in the Christ" is the basis of the Christian superstructure.

To support this basic statement, Campbell turns to the scripture.

They represent the person called Jesus the Messiah as having been born of a Virgin in the reign of Herod the Great, and in the thirteenth of Caesar Augustus. But while they thus represent his nativity as having been at that particular time, they also intimate that his birth was only an incarnation of one who previously existed, whose "goings forth have been from of old, from everlasting" . . . Jesus is the name of an incarnation, but it is not the name of that which became incarnate. It was not Jesus, but the Word that was made flesh, the person called THE WORD became flesh and dwelt among us . . .²¹

Another such reference will appear later in Chapter II where Dwight Stevenson and Granville Walker both call attention to such a statement. It reads:

He died for our sins, He was buried in our grave,
He rose from the dead for our justification, and is
ascended to the skies to prepare mansions for his
disciples, comprehend the whole, or all the heads of

²¹Alexander Campbell, "Unitarianism as Connected With Christian Union," Millennial Harbinger, III:9 (September, 1846), 634f.

the chapters which narrate the love of God, and display his moral majesty and glory to our view.²²

In the earlier part of this chapter, it was stated that Campbell was a Biblical scholar. In some ways he was probably more a Biblical scholar than a theologian. Garrison's comparison of Campbell to the Dutch theologians leans heavily upon his Biblical abilities. There is another reference that should be placed here to illustrate to Campbell's ability. One of his most famous statements is in regard to his rules for Bible study and interpretation. These rules have been quoted again and again and anyone who has any knowledge of Campbell will usually know something of these rules.

Rule 1. On opening any book in the sacred Scriptures, consider first the historical circumstances of the book. These are the order, the title, the author, the date, the place, and the occasion of it.

The order in historical compositions is of much importance; as for instance, whether the first, second, or third, of the five books of Moses, or of any other series of narratives, or of even epistolary, communications.

The title is also of importance, as it sometimes expresses the design of the book. As Exodus--the departure of Israel from Egypt: Acts of Apostles, etc.

²²Alexander Campbell, "Extra," Millennial Harbinger, IV (August 5, 1833), 341.

The peculiarities of the author, the age in which he lived, his style, mode of expression, illustrate his writings. The date, place, and occasion of it, are obviously necessary to a right application of any thing in the book.

Rule 2. In examining the contents of any book, as respects precepts, promises, exhortations, etc. observe who it is that speaks, and under what dispensation he officiates. Is he a Patriarch, a Jew, or a Christian? Consider also the persons addressed, their prejudice, character, and religious relations. Are they Jews or Christians, believers or unbelievers, approved or disapproved? This rule is essential to the proper application of every command, promise, threatening admonition or exhortation, in Old Testament or New . . .

Rule 3. To understand the meaning of what is commanded, promised, taught, etc., the same philological principles, deduced from the nature of language, or the same laws of interpretation which are applied to the language of other books, are to be applied to the language of the Bible.

Rule 4. Common usage, which can only be ascertained by testimony, must always decide the meaning of any word which has but one signification: but when words have, according to testimony, (i.e. the Dictionary,) more meanings than one, whether literal or figurative, the scope, the context, or parallel passages must decide the meaning for if common usage, the design of the writer, the context, and parallel passages fail, there can be no certainty in the interpretation of language.

Rule 5. In all topical language ascertain the point of resemblance, and judge of the nature of the scope, and its kind, from the point of resemblance.

Rule 6. In the interpretation of symbols, types, allegories and parable, this rule is supreme;--Ascertain the point to be illustrated; for comparison is never to be extended beyond that point--to all the

attributes, qualities, or circumstances of the symbol, type, allegory or parable.

Rule 7. For the salutary and sanctifying intelligence of the Oracles of God the following rule is indispensable: We must come within the understanding distance.

There is a distance which is properly called the speaking distance, or the hearing distance, beyond which the voice reaches not, and the ears hear not. To hear another we must come within that circle which the voice audibly fills.²³

Campbell is also quick to point out that there must be variety in preaching and teaching. That is, there is not just one sermon to preach, or one passage of scripture to teach, there is much to learn and much to declare before the church will ever run out of material. Never will anyone be able to say, "I understand the volume."²⁴

. . . The value of the revelation of God can never be told. And so broad, so deep, so high is the revelation of immortality bestowed upon us, and so rich the grace vouchsafed in it that we may daily grow till we attain the measure of the stature of the fullness of Christian knowledge, and of perfect, or full-grown men in Jesus Christ.²⁵

One last comment about the legacy of Alexander Campbell. Campbell was probably as well read as any man of his time. Studies of his writings, addresses, and letters

²³Campbell, Christian System, pp. 3-5.

²⁴Ibid., p. 552.

²⁵Ibid.

will show the depth and breadth of his classical education. He familiarized himself with all the writings of the great philosophers, quotes them, summarizes them, refers to them. With all this knowledge and insight, there was still no more fascinating book to him than the Bible and "facts" which it presented. It stood above all else and contained within its pages the Gospel which demanded to be preached and taught.

This is some of Alexander Campbell's legacy. The following chapters will press on to study his distinction between Kerygma and Didache, Preaching and Teaching.

CHAPTER II

CAMPBELL ON KERYGMA AND DIDACHE, PREACHING AND TEACHING

Church Edification

On September 28, 1853, Alexander Campbell delivered an address before the Kentucky Convention, held at Herodsburg, Kentucky: Church Edification.¹ He later published the address in the Millennial Harbinger, Fourth Series, Vol. III. No. X, October 1853.²

In this address, a summary of his ideas about preaching and teaching may be found. There are other ideas presented too in regard to church edification but this chapter will look only at what he said about preaching and teaching.

Campbell begins with a statement which echoes his thinking from the beginning of his publishing, lecturing and preaching life:

¹Alexander Campbell, "Church Edification," Millennial Harbinger, II:10 (October, 1953), 542.

²Ibid., p. 541.

Preaching the gospel and teaching the converts, are as distinct and distinguishable employments as enlisting an army and training it, or as creating a school and teaching it.³

Immediately it can be seen that Campbell makes a distinction between preaching and teaching, that which is also described as Kerygma and Didache.

Preaching: Campbell draws upon two biblical examples to prove his point that preaching the gospel is done to the unconverted, it is the enlisting of the army. His first example is the Apostles and his second, the Great Commission itself.⁴

In regard to the Apostles he says:

. . . daily in the temple, and from house to house, ceased not to teach and preach Jesus Christ. They preached Christ to the world, and they taught His gospel . . . to the households they had converted.⁵

Turning to the Great Commission, he lays further ground work for his ideas on preaching as being distinct from teaching:

³Ibid.

⁴Ibid., p. 542.

⁵Ibid.

Its preamble and contents are, with great perspicacity, definiteness and authority, summarily set forth . . .⁶

The commission, points out Campbell, explains the work of the disciples. First: to "convert the nations by preaching to them the gospel . . ."⁷ And second: "to create schools and colleges."⁸

. . .they were to institute communities, erect houses or habitations for God, through the wisdom, the grace, and the influence of the Holy Spirit, who was to become guest of these new habitations of God, as his permanent residence on earth.⁹

The preacher's function is to be a "solicitor of pupils"¹⁰ for this school using "the whole world"¹¹ as his territory. He preaches "to set forth the sovereign claims of the great Apostles and Teacher sent from God."¹²

The preacher is an evangelist. His job is to preach and in preaching help form the church and give to it its "charter"¹³ --- "the book of the gospel"¹⁴ --- adding that the students follow the book as the "new and everlasting constitution."¹⁵

⁶Ibid.

⁷Ibid.

⁸Ibid.

⁹Ibid.

¹⁰Ibid.

¹¹Ibid.

¹²Ibid., p. 543.

¹³Ibid.

¹⁴Ibid.

¹⁵Ibid.

Teaching: Blending in with his argument in regard to preaching can be seen his argument about the place of teaching. Some of the same illustrations serve as his foundation for teaching being done within the church, or the school as he might call it.

The evangelist begins the church, or school, gives it its charter and constitution. When this has been accomplished, pastors, elders, bishops are elected who are to be the teachers and instructors of the "parish school."¹⁶ Their instruction is to lead in the building up of Christians "in their most holy faith and hope."¹⁷

He turns to a comparison of Paul and Timothy for his argument here. Paul was both preacher and teacher, an ability not all men have.¹⁸ Timothy was mainly a teacher.

. . . Hence to Timothy he (Paul) says: "Till I come, give attention to reading, to exhortation, and to teaching" . . . not to doctrine, as in the common version, in its appropriated sense; for to the Romans using the same word, he says, "Let him that teacheth attend to his teaching," as his appropriate business. He must also exhort, and abound in exhortation; he

¹⁶Ibid., p. 544.

¹⁷Ibid., p. 543.

¹⁸Ibid., p. 550.

must pray, and continue in prayer; and in all, he must persevere in teaching. And to supply their wants, he adds, "Let him that is taught in the word communicate, in all good things, to him that teacheth."¹⁹

Time and again Campbell repeats his thesis:

The preacher singly aims at the conversion of his hearers, while the teacher intends the development of a passage, a doctrine, a theory. . . The preacher reclaims the heart; the teacher cultivates the understanding and enlarges the conceptions of his pupil. The preacher aims at producing faith in his auditory; the teacher at imparting knowledge to his disciple; . . .²⁰

Church edification, therefore, depends upon diligence in teaching. That such teaching:

promotes the vital power and healthfulness of a church, will promote its own growth, and increase its power with God and man.²¹

This cannot be done by an itinerant ministry.

There must be those who have been trained and dedicated in the teaching, and all must be pupils before they can claim to be scholars. The Gospel is stated in its elemental way, the pupil accepts the facts as presented and becomes a member of a school. The purpose of the school is to teach Jesus Christ.²²

¹⁹Ibid., p. 544.

²⁰Ibid., p. 546.

²¹Ibid., p. 547.

²²Ibid., p. 550.

Campbell draws his address to a close calling for "an adequate and competent eldership, or even . . . one Timothy, or one Titus-like minister of the Word."²³ There are many preachers he claims, such a one as "Bro. Walter Scott."²⁴ The need is for "a school of the prophets" and teachers for the school.²⁵

The proper literary, scientific, and biblical education of our heralds, and the Christian education and discipline of our churches, with our views of the gospel and of the Church of Christ, and we could go forth in this wilderness of theory, of error, of heresy and discord, "fair as the moon, bright as the sun" in a morning without clouds, "and terrible as an army with banners."²⁶

This is an introduction to Campbell's views on preaching and teaching. The rest of this chapter will expand upon these views and show how Campbell used his ideas in his own work.

The question might be asked here; was Campbell a preacher or a teacher in the light of his definitions? He makes no real claim to either. In fact, he is rather modest when he looks at his own efforts.

²³Ibid., p. 552. ²⁴Ibid., p. 554. ²⁵Ibid.

²⁶Ibid.

I know but few model churches, and very few model preachers. I do not profess to be a model preacher, nor a model officer of any sort; for I do a little of too many callings and cannot do that well.²⁷

He also states that he has never been an evangelist, but he has his ideas on what an evangelist must be, and this will be looked at later. As one reads his works, there is a feeling of being taught. Explanations, exegesis, and facts are given, but there is also the constant theme of the Gospel and most often references to scriptures which are kerygmatic in character.

The Christian Preacher

Some of Alexander Campbell's most eloquent articles are instructive essays and sermons to preachers. A whole series of "Sermons to Young Preachers" appears in his early periodical The Christian Baptist, Volume 7. He states to them in the conclusion of his first sermon that he wishes he could place these sermons in some corner of The Christian Baptist so that they alone could read them and be

²⁷Ibid., p. 553.

instructed in order to avoid some of the pitfalls of preaching being used at that time.²⁸

The next series on preaching appears in the 1832 Millennial Harbinger, written to The Christian Preacher.

The seven articles are rich with illustrations and exegesis of text, particularly the Epistles, and advice on the mode, manner, and purpose of Christian preaching. It is within this series that Campbell outlines the ideal "Evangelist."

. . .As we have never seen an Evangelist of the primitive character, nor a Christian preacher who filled up the whole outlines of this calling as we have learned it from the Book, we shall in the next essay narrate the whole proceedings of Evangelicus, which we proposed as a model to ourselves about ten years ago; but, never having been employed in the work of an Evangelist, we have never practiced upon it.²⁹

The "Evangelist" went to a town, sought out those who "loved Jesus Christ," told them his purpose, and asked from them support and prayers. He next announced the time and place of his meetings. In the meetings, he:

. . .gave . . . discourses . . . on person, mission, offices and work of Jesus Christ; opening

²⁸Alexander Campbell, "Sermons to Young Preachers," Christian Baptist, VII, (1829), 44.

²⁹Alexander Campbell, "The Christian Preacher," Millennial Harbinger, III (September 3, 1832), 469.

alleging from both Testaments, that Jesus of Nazareth was the Messiah, the Son of God and Saviour of the world. . . .³⁰

After giving his testimony, he would ask those who wished to signify their faith and separate them from those who did not proclaim or dignify their faith. He asked those who had not designated a belief to tell why they had rejected his testimony. Those who believed were asked to submit to the will of the Lord by repenting of sins and embracing Jesus as Messiah. He entered into further conversation with those who did not believe, persuading those whom he could. He baptized the converts and then "taught" them:

. . . the constitution, laws and ordinances of the Christian kingdom, and gave them scriptural ideas of the new relation into which they were brought to God, angels, and men, and to one another; and of all the privileges, honors, and immunities of the kingdom of which they had become citizens.³¹

There were also house to house visits for he sought to preach wherever he could. When he had done all he could, he organized the church to meet on each Lord's day and went upon his way to the next town.³²

³⁰Ibid., p. 470.

³¹Ibid.

³²Ibid., p. 471.

The Gospel

Take a look at Campbell's idea of The Gospel. His concept of preaching and teaching is tied in with the "primary facts of the Gospel."³³ It is when he writes about these primary "facts" he uses as his resource I Corinthians 15.

Instead of the "primary truths of Christianity," let us substitute for them the primary facts of the Gospel. And what are these? Let Paul, the apostle to the gentiles, answer this all-absorbing question. To the Corinthians, 1st Epistle, 15th chapter, he makes a full declaration--not a preaching--of it. . .

This is a lucid and definite and all-authentic exposition and declaration of the Gospel of the grace of God. Incomparably more important, more intelligible, and therefore more satisfactory than any, indeed than all of the modern orthodox or heterodox exposition and exhibitions of it from the first to the last council or conventional assembly, reported or chronicled on the pages of ecclesiastical history, from the first to the last line.³⁴

To Campbell the gospel was clearly not a theory, philosophy, doctrine, speculation, abstraction, or logical deduction, but one of the most exhilarating, soul-stirring

³³Alexander Campbell, "The Primary Facts of Christianity," Millennial Harbinger, IV, (October, 1861), 563.

³⁴Ibid.

events in history.³⁵ It is not to be preached as much as it is to be proclaimed.³⁶

The one gospel, we confidently affirm, is like its divine author, "the same yesterday, to-day and forever." It is simply a declaration of the grace, or favor, or mercy of God our Father, in and through the gracious gift and sacrifice of his only begotten and dearly beloved Son.³⁷

The above quotes have come primarily from Campbell's writing and speaking around 1861. This was near the end of his editorship of the Millennial Harbinger and when he had reached his most mature "Theology." Over the years, Campbell changed. When he first began to preach and teach, he lashed out at the pompous, self-righteous church and clergy. As time went on, he mellowed in some of his thinking. However, in his basic conviction of the gospel, we find no changes. He is as adamant about it in the 1860's as he is in the first volume of The Christian Baptist in 1824. Writing a series of essays "On Teaching

³⁵Alexander Campbell, "Missions and Missionaries," Millennial Harbinger, IV (December, 1861), 666.

³⁶Ibid.

³⁷Ibid., p. 668.

Christianity,³⁸ he states clearly his direct and simple purpose that certain preliminaries are important for the Christian bishops or pastors,³⁹ and these are two:

(1) The first of these prefatory articles is, that the members of a church of Christ are united to one another by the belief of a matter of fact, viz. that "Jesus is the Christ, the Son of God," and not by any attribute of government, catholic or sectarian.

(2). . . that the scriptures propose the belief of this fact, that "Jesus is the Christ," as the only means for increasing the body or church of God.⁴⁰

Dr. Dwight Stevenson of Lexington Theological Seminary in his book Disciples Preaching in the First Generation tells an anecdote about Professor T. Hassel Bowen and Professor Paul Tillich which is relevant to the subject being discussed. It is also of personal interest to the author due to the fact that Professor Bowen was his Doctrine professor.

Several years ago the late T. Hassel Bowen . . . while on sabbatical at Harvard, engaged theologian Paul Tillich in what turned out to be a typical Disciple conversation. As Bowen reported it . . .

Bowen: Professor Tillich, how would you characterize Christian faith?

³⁸Alexander Campbell, "On Teaching Christianity," Christian Baptist, I (1827), 30ff.

³⁹Ibid., p. 66.

⁴⁰Ibid.

Tillich: I think of it as the experience of being grasped. How do you think of it?

Bowen: As belief in the evidence that Jesus is the Christ.⁴¹

This reply, according to Stevenson, is in line with the tradition of the early fathers of the Christian Church (Disciples of Christ).⁴²

Campbell made distinctions between "facts" and "faith" and if he were speaking today he might use the more familiar terms of "Christ event" or "The mighty acts of God." Both Dr. Dwight Stevenson and Dr. Granville Walker point out that:

. . . The gospel facts themselves, and not some external outpouring of the Spirit (subjectively experienced), were the source of the power of the Christian faith. These facts comprised "all that is recorded in the sayings and doings of Jesus Christ, from his birth to his coronation in the heavens." But they could be, and were, concentrated into a few events of particular importance which together exhibited all of the love of God in the gift of his Son.⁴³

⁴¹Dwight E. Stevenson, Disciple Preaching in the First Generation (Nashville: Disciple of Christ Historical Society, 1969), p. 83.

⁴²Ibid.

⁴³Ibid., p. 84f; Granville Walker, Preaching in the Thought of Alexander Campbell (St. Louis: Bethany Press, 1955), p. 40.

Walker and Stevenson quote a statement referred to in chapter one which is kerygmatic in character in Campbell's writing.

He died for our sins, He was buried in our grave, He rose from the dead for our justification, and is ascended to the skies to prepare mansions for his disciples, comprehend the whole, or all the heads of the chapters which narrate the love of God, and display his moral majesty and glory to our view.⁴⁴

The scriptures recorded the deeds of Jesus Christ, his life was one of fact and these facts are to be witnessed. From the facts come the faith. When a person has observed and experienced the knowledge of the facts, he has faith. Again from The Christian Baptist of 1824:

So, then, faith comes by hearing and hearing by the word of God (Romans 10:17, A. Campbell's New Testament). It is easy to caricature such a position as "literalistic," "legalistic," or "rationalistic," but it is evident that the fathers were committed to something more dynamic and comprehensive than such labels would imply. Campbell insisted, "If a man really believes any fact, his faith soon becomes⁴⁵ apparent by the influence of the fact upon him."

Over the years and through the various Christian Baptists and Millennial Harbingers, Campbell participates

⁴⁴Stevenson, op. cit., p. 85; Walker, op. cit., p. 40; Alexander Campbell "Extra" Millennial Harbinger, IV (August 5, 1833), 341.

⁴⁵Stevenson, op. cit., p. 86; citing Christian Baptist, I (April 5, 1824).

in exchange and dialogue with his readers. Three of them are recorded by both Stevenson and Walker and again show the thinking of Campbell on fact, faith, gospel.

1. The question of fact:

"Do you really believe, that if a man can say simply that he believes the truth of the scriptures, and that they are the word of God--that the salvation of that man is secured to him . . .?"

Campbell's answer:

"To this query, in the fair import of the terms, I answer positively: No. It is only they 'who keep his commandments, who shall have a right to enter into his heavenly city.' Those whom the Judge of all will address with 'well done,' are those who have done well. No man, either at death, or in the final judgment, will be justified in believing the whole, or any part of scripture: believing it in any way, historically, or in the popular style. Men are justified here by faith, and there by works: or in other words, by faith, they are introduced into a state of favor, so that their prayers may be heard, and their works accepted--But the justification here is of pure favor: it is God's own philanthropy which grants them acceptance through faith in his testimony."
(Italics-Stevenson)⁴⁶

2. The question of faith:

"How can we be assured that this work (rebirth) is accomplished in us?"

Campbell's answer:

⁴⁶Ibid.

"Our immersion in the name of the Father, etc. is an act of which we are conscious at the time, and which we can remember; and our spirit is, when renewed by the Spirit of God, also conscious that we love the brethren and love God; and we are assured as John teaches, that we have passed from death to life when we love the brethren.⁴⁷

3. The question of the gospel:

"Does preaching the gospel consist in publishing it, as it is found in the Spirit's own words (in the letter of the Bible), or in publishing discourses made by men about it?"

Campbell's answer:

"The preaching of the gospel never did mean making sermons or discourses about it, no more than the cure of diseases has been affected by disquisitions upon pathology or the nature of diseases and remedies; but in the proclamation of the great facts (that is the deeds, the mighty acts of God) found in the historical books of the New Testament, supported by such evidences and arguments as the apostolic testimonies contain and afford."⁴⁸

What of the Holy Spirit? It comes as the guest of Christians as they delve into, study, read the Scriptures and obey its demands.⁴⁹

Note that Campbell has more depth than is often credited to him. To speak of the "simplicity" of faith as outlined in the Confession of Faith does not give credit to

⁴⁷Ibid., p. 86ff.

⁴⁸Ibid., p. 87.

⁴⁹Ibid.

the immensity of faith as one becomes knowledgeable about the facts and responds in faith. Further enlightenment of this can be found in the Part One, chapters two, three and four of Preaching in the Thought of Alexander Campbell by Granville Walker.⁵⁰

Preaching and Teaching Defined

Before looking at Campbell's sermons, a summary of his ideas on preaching and teaching is necessary.

Preaching: This is done to the unconverted, by the evangelist.

"We preach the gospel to unbelievers, to aliens, but never to Christians, or those who have received it."⁵¹

Teaching: This was done to those who had received the gospel.

". . . the teacher intends the development of a passage, a doctrine, a theory; or in vindicating the tenets he has espoused, . . . the teacher cultivates the understanding and enlarges the conceptions of his pupil. . . the teacher imparts knowledge to his disciple . . .⁵²

⁵⁰Walker, op. cit., p. 37ff.

⁵¹Alexander Campbell, "Pre-Eminence of Preaching in Public Worship," Millennial Harbinger, V (April, 1862), p. 154; Stevenson, op. cit., p. 92.

⁵²Campbell, "Church Edification," p. 541; Stevenson, op. cit., pp. 92-93.

He, the teacher, leads a "didactic discourse," and his lecture as outlined by Campbell would be:

1. Exordium or introduction; 2. Proposition;
3. Illustration (if needed); 4. Proof; 5. Application -- press its moral or religious obligation upon the hearer, by the authority of its truth, and the magnitude of the motives which it suggests.⁵³

A Look at Campbell's Sermons

A look at Campbell's sermons will help summarize all that has gone before in this chapter. It will also give some insight as to Campbell's personal practices.

It is not the purpose here to look at the form, method, material, illustrations, of Alexander Campbell. This has been done by others and may be read in articles and books about him.⁵⁴

The purpose here is to look only at the way in which Campbell applied kerygma and didache, preaching and teaching. If in the mind of Campbell kerygma was that

⁵³Alexander Campbell, "Order as Respects Didactic Discourse," Millennial Harbinger, VI (October, 1835), 486; Stevenson, op. cit., p. 99.

⁵⁴Selina Huntington Campbell, Home Life and Reminiscences of Alexander Campbell by His Wife (St. Louis: John Burns, 1882)

which was used upon the unconverted, those outside the church, it was also "evangelism." Remember that Campbell by his own admission did not consider himself an evangelist.⁵⁵ His friend and biographer did not consider him an evangelist either.⁵⁶ But it must be said also that he was responsible for an enthusiastic evangelism which swept America in the 1800's. He had some definite ideas as to what an evangelist should be and how he should go about his work, which has already been shown in this chapter.⁵⁷

Kerygma in Campbell's Sermons: Up to the early 1900's, there were few of Campbell's sermons that were recorded.⁵⁸ Many people spoke of them and commented upon them but there were few in print. This was true until recently when papers were found of Campbell's notes and

⁵⁵Campbell, "The Christian Preacher," p. 469.

⁵⁶Robert Richardson, Memoirs of Alexander Campbell (Cincinnati: Standard, 1897), II, 199.

⁵⁷Campbell, "The Christian Preacher," p. 469.

⁵⁸Archibald McLean, Alexander Campbell as a Preacher (New York: Revell, 1908)

some of his sermons in Australia. These are now on microfilm and have been the subject of other works on Campbell.⁵⁹

His preaching was meant to bring decisions for he might not pass that way again. True to his idea of the evangelist who moved on to new fields, he sought to bring his listeners to a point to be harvested. It was not his purpose to allow them to stand and wait and to put off until another time the decision that had to be made, that is, repentance and the baptism. In writing on Acts 3:12-26 he shows how Peter and John speaking before "devout Jews"⁶⁰ preached "that they might:"

. . . enforce the necessity of immediate submission to him, the authority of Moses and the Prophets is adduced in attestation of his mission, and in proof that all who receive him shall be saved, and that they who reject him shall be ultimately cut off from the Lord's people.⁶¹

⁵⁹Alger Fitch, "Alexander Campbell: Reformer of Preaching and Preacher of Reform." Unpublished Rel.D. Dissertation, School of Theology at Claremont, Calif., June, 1967.

⁶⁰Alexander Campbell, "The Christian Preacher, Model of a Discourse," Millennial Harbinger, III (November, 1832), 400.

⁶¹Ibid.

In an interesting letter from his tour of Europe written in London on June 28, 1847, he relates his evangelistic efforts which sound similar to the outline he gives for "Evangelicus."

To these crowded assemblies, after having laid down the evangelical premises, I adopted a method of soliciting confessions of faith, which I think preferable to that generally practiced in the United States . . . When I presumed the audience had sufficient data and sufficient evidence before them, I called upon such as had never publicly, or at all, confessed their faith in Christ or his gospel, to rise up in their place, and openly avow their faith in him and their purpose of heart to obey him in all things.⁶²

See those words again, "sufficient data and sufficient evidence." These are the "facts" the "event", and yet how pragmatic and even didactic they sound. This is Campbell; reasonable, rational, well thought out, presenting the "facts" of the Gospel; anyone upon hearing will respond, as far as Campbell is concerned. The whole purpose of the sermon is to present the facts which could be understood, produce faith, and produce an immediate response and an immediate decision.

⁶²Alexander Campbell, "Letters from Europe," Millennial Harbinger, IV (June 28, 1847), 527.

Campbell was exposed to the typical audience of this day and age, a mixture of people, part Christian, part Jewish, part nothing. This was more difficult and he admitted so in a letter to England in 1838.

To address Jews or Pagans, such as those spoken to by the Apostles, would be comparatively an easy and a straight forward course; but appropriately to address those mongrel races of modern times, part Jews, part Pagans, and part Christians:--to convert such people from error to truth--from theory to practice--from disobedience to obedience--from Satan to Christ--this is the work that requires the wisdom of a Paul and the eloquence of an Apollos.⁶³

It appears that instead of having sermons which illustrate Campbell's use of kerygma there is little to show but comments about how he used it, his own and others. Kerygma was an important part of his sermons, and the testimony and view of his sermons show that his one major subject was "Jesus Christ." A look at his sermon notes, his articles, his lectures, his letters, and his own hymn book will show that his major passion, his one abiding subject, was Christ. He preached and he preached mostly from the New Testament. In his early ministry, he preached some sixteen sermons based on the Old Testament

⁶³Alexander Campbell, "Letters to England," Millennial Harbinger, II (March, 1838), 181.

out of some one hundred forty-six sermons.⁶⁴ This does not mean he was narrowly confined to the New Testament. His sermons were filled with references to the Old Testament; it was a source of illustrations and stories, but it always pointed in one direction for Campbell, to Christ.

To be narrowly committed to the New Testament is much like a Scotsman of this author's acquaintance whom he met while serving in a small church in Scotland. The subject was tithing and at the end of an "oversight" (official board) meeting the Scot said, "Mr. Jarman, this tithing, is it in the Bible?"

"Yes, of course, 'Bring the whole tithe into the storehouse'"

"Aye, boot that's the Uld Testament."

Ardent "Campbellites" who in later years were ready and willing to tear the Bible in half and throw out the Old Testament, forgot that Campbell himself was a Bible student of depth. To him the whole Bible was important and he ranged from one end to the other in his preaching to proclaim the central message of Christ.

⁶⁴Alexander Campbell, News Clippings, Australian Collection (Nashville: Disciples of Christ Historical Society)

Didache in Campbell's Sermons: Campbell was a teacher. It appears that he thrived as an academician and one of his greatest contributions was to found a college which is now a respectable and historical institution of the Board of Higher Education in the Christian Church (Disciples of Christ), Bethany College at Bethany, West Virginia, Campbell's former home.

His writings, which are recorded on microfilm, will show how he took copious notes during his student days in Glasgow and how meticulous he was in recording, at least early in his ministry, his sermons and text. In the micro-filmed documents there are carefully itemized records of his preaching and lecturing engagements. A chart shows sixty-six sections with sixty-six books of the scripture.⁶⁵ In these sixty-six sections he makes notes of the sermons he has delivered and the passages he has used in each of the sixty-six books. He ranges from one end to the other attempting not to neglect any of the books of the Bible.

Campbell as didactic teacher can be seen in his method, his selection, and his comments upon the scriptures he used. His exegesis is as thorough, in fact more

⁶⁵Ibid.

thorough, as his time in history allowed him to be. He studied and studied the scripture before expounding upon it to explain to his audience the full meaning and message. His topics are many and all centered upon Christ.

All the time he was teaching, he was proclaiming the basic kerygma which motivated and inspired him. He used all sorts of methods; questions and answers, unusual statements and propositions were used to call the attention of his audience to the importance of his subject that he might explain and give a rational exposition of the facts.

Of his own study of the scriptures, he says in a letter to Robert S. Semple, a regular correspondent in the Millennial Harbinger:

. . . I am conscious that I did not understand the New Testament--not a single book of it. Matthew Henry and Thomas Scott were my favorite commentators. I read the whole of Thomas Scott's commentary in family worship, section by section. I began to read the scriptures critically. Works of criticism, from Michaelis down to Sharp, on the Greek article were resorted to. While these threw light on many passages, still the book as a whole, the religion of Jesus Christ as a whole, was hid from me. I took the naked text and followed common sense; I read it, subject to the ordinary rules of interpretation, and thus it was it became to me a new book. . . But, alas! as I learned my Bible I lost my orthodoxy; and from being one of the most evangelical in the estimation of many, I became the most heretical. I can only say for the

spirit which actuated me, that it was a most vehement desire to understand the truth.⁶⁶

This desire to learn "the truth" is seen in his attempt to tell "the truth" or the facts in his sermons.

Richardson in his "Memoirs" records an address given in Lexington, Kentucky which shows Campbell's didactic manner.

After attempting to show why John, and none of the other evangelists, narrated the interview with Nicodemus, we proceeded to speak of the kingdoms of nature, grace and glory, as usually defined . . . the analogies between these three kingdoms were traced in the prominent characteristics of a kingdom:

1. The creation of each by a word of God. 2. The design of each to produce beings correspondent with its constitution--natural being--gracious beings--glorious beings. 3. The adaptation of the means employed to each of the ends proposed, natural life, spiritual life, eternal life. 4. The three births, or the modes of introduction into each kingdom. The first birth, natural; the second birth, gracious; the third birth, glorious. The first birth of and from the flesh, the second of and from the water and the Spirit, the third of and from the grave. 5. The three salvations; 1st, From natural dangers; God is thus the Saviour of all men in the kingdom of nature; 2nd, The salvation of the soul from the guilt, pollution and the power of sin in the kingdom of grace; 3rd, The salvation of the body from the grave, or the glorification of the soul and body at the resurrection of the just and in the kingdom of glory. 6. The impossibility of being a citizen or subject of any one of these

⁶⁶Alexander Campbell, "Reply to Robert B. Semple," Millennial Harbinger, I (March, 1830), 138.

kingdoms, without being born into it. 7. An illustration of the whole subject, drawn from the use and meaning of the outer court, holy place and most holy, in the tabernacle. In the conclusion, we emphasized on the kingdom of heaven, or of grace; the import of being born of water and spirit, or the necessity of regeneration in order to gain admission into the kingdom of grace. These were items in the series of illustrations presented on this occasion.⁶⁷

Such a complete, complicated, didactic discourse boggles the mind even in this age of complicated events and subjects. To deliver such a sermon today might well empty the house, but it shows the magnitude, the scholarship, and the teaching of Alexander Campbell, preacher and teacher. What needs to be decided in the next chapter is: can the separation be as rigid as he thought it to be, and was he as rigidly true to this separation of preaching and teaching as he claimed to be? Does kerygma not appear in all of his works? Does he not proclaim kerygma as he expounds didache? Do not these two functions of the sermon go hand in hand both in the early church, the nineteenth century church of Campbell, and the present day church?

⁶⁷Richardson, Memoirs of Alexander Campbell, II, 336-337.

CHAPTER III

PREACHING-TEACHING FOR TODAY

It has already been noted a number of times in the course of this dissertation that there is a striking similarity between Alexander Campbell's idea of preaching and teaching, kerygma and didache, and C. H. Dodd's idea. Campbell predated Dodd by over a hundred years. While saying there are similarities, it must also be said there have to be some differences. Certain critical tools used today were not available to Campbell. Though he was vitally interested in Biblical interpretation, wrote his own translation, and wrote rules for Biblical interpretation,¹ he lived long before what is commonly known as "Form Criticism."

In Chapter II, the emphasis was upon Campbell's view of kerygma and didache; in this chapter, some time will be spent upon Dodd's idea and criticism of this idea. This criticism might well throw some light upon Campbell

¹See above, Chapter I, p. 17f.

and in the end give us insight into Teaching-Predaching today.

C. H. Dodd

The best known work of C. H. Dodd in which he tells his thesis is The Apostolic Preaching and Its Development.² There are other works also and anyone wishing to understand him should read, The Bible and the Greeks³ and Gospel and Law,⁴ as well as some articles and chapters in collected works. In each of these works, one can find references to Dodd's theory. This note appears in a footnote about Dodd's The Apostolic Preaching.

C. H. Dodd, The Apostolic Preaching and Its Development (Harper & Brothers, 1936). Dodd's presentation of the idea of a primitive Christian Kerygma has been most pervasive in the English-speaking world. Adolf von Harnack presupposed an outline formula of early Christian preaching in his development of the idea and content of dogma in the early church. See his History of Dogma . . . Vol. I, pp. 76-78. Alfred Seeberg outlines a formula of the earliest missionary preaching in Der Katechismus der Urchristenheit. . .

²C. H. Dodd, The Apostolic Preaching and Its Development (New York: Harper & Row, 1964)

³C. H. Dodd, The Bible and the Greeks (London, Hodder & Stroughton, 1935)

⁴C. H. Dodd, Gospel and Law (New York: Columbia University Press, 1935)

p. 85. Martin Dibelius expressed an understanding similar to Dodd's in From Tradition to Gospel, pp. 9-17. P. T. Forsyth actually used the phrase "a common Apostolic Gospel, a Kerygma" in The Principle of Authority . . . pp. 140-141.⁵

The above quote comes from Robert W. Worley, Preaching and Teaching in the Earliest Church, probably the most complete outline and criticism of C. H. Dodd. Apparently no one told Mr. Worley about Mr. Campbell.

Dodd, like Campbell, makes a clear distinction between preaching and teaching and to him kerygma is "that which he preaches, (the preacher) his "message."⁶ In the back of his book The Apostolic Preaching there is an appendix of "The Apostolic Preaching" which compares "The Kerygma According to the Acts of the Apostles" and "The Kerygma According to Paul" and though this appendix cannot be reproduced here, it is well worth studying.

"The Kerygma According to the Acts of the Apostles," "Acts 2:14-29; Acts 3:13-26; Acts 4:10-12; Acts 5:30-32; Acts 10:36-43; Acts 14:17-41." "The Kerygma According to Paul" "Gal. 3:1; Gal. 1:3-4; Gal. 4:6,

⁵Robert C. Worley, Preaching and Teaching in the Earliest Church (Philadelphia: Westminster Press, 1967), p. 154.

⁶Dodd, Apostolic Preaching, p. 7.

Thess. 1:10; I Cor. 15:1-7; Romans 1:1-2,3; Romans 8:34;
Romans 1:4; Romans 8:34; Romans 2:16; Romans 10:8-9."⁷

This message is to be proclaimed to the non-Christian world. Dodd leans heavily upon I Corinthians for some of his references and his belief that Paul felt it was by kerygma and not didache that it pleased God to save men.⁸

The kerygma as stated by Paul is "fragmentary"⁹ says Dodd but an outline may be seen in his letters and it follows thus:

The prophecies are fulfilled, and the new Age is inaugurated by the coming of Christ.
He was born of the seed of David.
He died according to the Scriptures, to deliver us out of the present evil age.
He was buried.
He rose on the third day according to the Scriptures.
He is exalted at the right hand of God, as Son of God and Lord of quick and dead.
He will come again as Judge and Saviour of men.¹⁰

The formula which appears in Acts is similar.

Teaching, didache, is ethical instruction and Dodd sees a progression, or change, from what was purely kerygma

⁷Ibid., appendix.

⁸Ibid., p. 8; I Corinthians 1:21.

⁹Ibid., p. 17.

¹⁰Ibid.

in the homiletics of the early church to what became didache or teaching. The church believing that the end was soon to come laid major emphasis upon preaching the kerygmatic gospel. When this event did not take place, they began to see the need for instruction to those who had entered the church. The Christians were having to live in and not apart from the world, the second coming had not been fulfilled and they had to make their way, maintain their lives, cope with the society and its changes.

As time went on, the indivisible unity of experience which lay behind the preaching of the apostles was broken. The Lord did not come on the clouds. For all their conviction of living in an age of miracle, the apostles found themselves living in a world which went on its course, outside the limits of the Christian Community, much as it had always done. The tremendous crisis in which they had felt themselves to be living passed, without reaching its expected issue. The second advent of the Lord, which had seemed to be impending as the completion of that which they had already "seen and heard," came to appear as a second crisis yet in the future. So soon as only a few years had passed, say three or four, this division in the originally indivisible experience must have insensibly taken place in their minds, for they were intercalary years, so to speak, not provided for in their first calendar of the divine purpose. The consequent demand for readjustment was a principle cause of the development of early Christian thought.¹¹

¹¹Ibid., pp. 34-35.

It is not difficult to see how this situation would have caused the Christian community to create a body of teaching-didache, as well as a body of preaching-kerygma. This comes not only in distinct passages, but as combined messages. The collection of what is called "sayings of Jesus" was used in a teaching manner in the sermons of the early church. At the same time there is the whole influence of the past, that is, Judaism and its emphasis upon ethical instruction, upon exhortation and teaching of the application of the foundation of faith.

Dodd gives an explicit account of the formation of the didache in his book Gospel and Law, where he relates Paul's ethical teachings have similar cadence to the ethics found in Hebrews and I Peter. He believes that these similarities came about because of a common tradition which was already growing in the early church.

I do not think it plausible to suggest that all this is accidental; nor would it be any more plausible to suggest that the authors of Hebrews and I Peter said to themselves, "Since Paul changes his style when he comes to ethical teaching, we will do the same." It is surely more likely that each of these writers was unconsciously influenced by the ring and run of familiar forms of ethical instruction in the church.¹²

¹²Dodd, Gospel and Law, p. 19.

An outline of the common ethical teachings is to be found also in Gospel and Law:

1. The Convert is urged to lay aside certain dis-creditable kinds of conduct.

2. Typical virtues of the new way of life are set forth, with especial emphasis upon such virtues as purity and sobriety, gentleness and humility, generosity and a hospitable temper, . . .

3. . . . various social relationships are reviewed in particular those which constituted the family as the primary form of community;

4. Then the wider "family" of the Christian Community itself comes into view. The new member is enjoined to respect the leaders or elders of the society and is taught that each member has his own special function in the body, for which he is responsible.

5. . . . he is given . . . counsel about behaviour to his pagan neighbors in the delicate situation in which the members of the unpopular sect were likely to find themselves.

6. . . . he is told, he owes obedience to the constituted authorities and should make it a matter of conscience to keep the law and pay his taxes. But there are limits beyond which a higher allegiance claims him; . . .

7. . . . he is reminded of the extremely critical time in which he lives, which calls for constant watchfulness and lays upon him the most solemn responsibilities.¹³

¹³Ibid., pp. 20-21.

Dodd then concludes:

Such is the general scheme which, with large variations of detail, reappears so often in these writings that we cannot but conclude that it was part of the common and primitive tradition of the church.¹⁴

Pause here and reflect a moment on Alexander Campbell. As has been pointed out in the preceding chapter Campbell was mainly concerned with didache, teaching, but the kerygma was never absent and it was repeated time and again in his teaching sermons. Though he may not have spelled out in such a distinct outline the didache of the early church, it is apparent in his thinking. He wrote on such a wide variety of subjects that he covered many of the ethical ideals presented in the above outline.

Campbell's ethical ideals were of the highest; motivated by his Christian commitment he wrote about them. He taught with the kerygma as his foundation, subjects such as "Faith and Reason," "The Bible," "Revelation," "God," "Christ the Lord," "The Holy Spirit," "Grace," "The Church," "Means of Grace," "Man," "Christian Ethics,"

¹⁴Ibid.

"Eschatology,"¹⁵ all came under his pen and his thinking, and these were the subjects of his teaching and his sermons.

Dodd contends this formation of a body of ethical instructions and teaching had a two-fold purpose. The convert having made his commitment now needed to follow through on an "intelligent and realistic act of 'repentance.'" He also needed "positive moral guidance for action."¹⁶ The convert had become a member of the Kingdom of God. There were laws in this kingdom as well. He now passed from the law of the Old Testament to the law of the Kingdom of God.¹⁷ This passing from one law to another, from the law of the Old Testament to the law of the Kingdom of God recalls now an idea of Campbell and this idea is to be found in his famous Sermon on the Law. An outline of it will help in the comparison of Campbell and Dodd.

Campbell delivered this sermon in 1816. He had just begun his ministry in America. It was a controversial sermon, so controversial that he was later to be expelled

¹⁵Royal Humbert, A Compend of Alexander Campbell's Theology (St. Louis: Bethany Press, 1961), pp. 5-6.

¹⁶Dodd, Gospel and Law, p. 64.

¹⁷Ibid.

from the Baptist association which he enjoyed at that time. References may be found to this sermon in a number of places and its outline will give insight not only into Campbell's attitude of the law, but into the method of preparing and delivering sermons. Rather than use the lengthy outline that Campbell gave when he recorded the sermon in 1848, from memory not having any notes,¹⁸ or the outline of Richardson in Memoirs of Alexander Campbell, Dwight Stevenson's outline will be used as found in Disciple Preaching in the First Generation.

. . . This sermon has a text, Romans 8:3, "For what the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." In a brief exordium (or introduction) Campbell dealt with the importance of understanding the term 'law' in its biblical context. He then "divided" the text:

In order to elucidate and enforce the doctrine contained in the verse, we shall scrupulously observe the following

METHOD

1. We shall endeavor to ascertain what ideas we are to attach to the phrase "the law," in this, and similar portions of the sacred scriptures.

¹⁸Alexander Campbell, "Sermon on the Law" Millennial Harbinger, III (September, 1846), 493-532; Robert Richardson, Memoirs of Alexander Campbell (Cincinnati: Standard, 1897), I, 317-322.

2. Point out those things which the law could not accomplish.
3. Demonstrate the reason why the law failed to accomplish these objects.
4. Illustrate how God has remedied these relative defects of the law.
5. In the last place, deduce such conclusions from these premises, as must obviously and necessarily present themselves to every unbiased and reflecting mind.

The first four points constitute the "division of the test," the fifth point presents itself as the "applications" or "uses" of the text--all in true homiletical form. We even discover that the text of this particular sermon has exactly five uses. Here they are: (1) "there is an essential difference between law and gospel . . . The former waxed old, is abolished, and vanished away--the latter remains, lives, and is everlasting." (2) Christians are not under the law, but rather are under gospel. (3) "there is no necessity for preaching the law in order to prepare men for receiving the gospel." (4) All motives and rites down from the Mosaic Law "are inconclusive, repugnant to Christianity, and fall ineffectual to the ground . . ." (5) We are enjoined to receive Jesus "as the Lord our righteousness, and to pay the most punctilious regard to all his precepts and ordinances." When matched against the traditional "uses," the Sermon on the Law will be seen to have supplied all five of them: information, confutation, education, correction and consolation.¹⁹

In this sermon can be seen both preaching and teaching of Alexander Campbell. The kerygma is present,

¹⁹Dwight E. Stevenson, Disciple Preaching in the First Generation (Nashville: Disciples of Christ Historical Society, 1969), pp. 23-24.

the affirmation of faith and the basic confirmation of the Gospel, but he also led his audience in a lesson about the law, new and old, even as the leaders of the early church might have done.

It would appear here that Campbell and Dodd would be at odds with one another. Campbell seems to be rejecting Old Testament law out of hand, it now being superseded by the Gospel. Dodd depends much upon the tradition of the Old Testament law to formulate what he believes to be the didache.

We recall that the earliest form in which Christianity was presented to the world, so far as we can discover, was two-fold; it consisted of the proclamation (kerygma), which declared what God has done for men, and teaching (didache), which declared what God expects man to do. I suggested that there was a real analogy here to the basic formula of the religion of the Old Testament. The Decalogue begins with the proclamation, "I am the Lord, thy God, who brought thee out of the land of Egypt," declaring what God had done; and it goes on to lay down the fundamental commands of the moral law--what man is expected to do.

It is clear that for early Christians this parallel with the covenant of Sinai threw real light upon the situation in which they found themselves in the Church, as a result of God's redemptive act in Christ. But they were aware that the parallel was only partial, because this was a new covenant.²⁰

²⁰Dodd, Gospel and Law, pp. 66-68.

With further reading of Campbell another conclusion might be made; that he was saying something of the same thing, but as pointed out early in this chapter, he did not have at his disposal the form critic tools of Dodd. For example, Campbell says:

. . . We secure all, and lose nothing in . . .
 risking the rejection of the popular notion of the
 Decalogue as a perfect rule of life for Christians.
 It is perfect as far as it goes; but it goes not far
 enough for our Lawgiver. His Sermon on the Mount
 carries out the precepts much farther than expressed
 on Sinai, . . .²¹

Campbell, Biblical scholar though he was, worked from his nineteenth century point of view. There was no question in his mind as to the authenticity of the Scriptures. Dodd may have some questions, and may be able to see more clearly the influence of the traditions of Judaism upon the early church.

Robert C. Worley

Worley summarizes Dodd's theory saying:

In the period of time since the publication of
The Apostolic Preaching, there has been primarily

²¹Alexander Campbell, "Letters from Alexander Campbell to Elder W. Jones," Millennial Harbinger, VI (November, 1835), 554-556.

confirmation and elaboration of the ideas propounded in it. There has been a tendency, as cited above, to see the development of the New Testament literature as a more complex, pluralistic phenomenon. Dodd's major thesis of a primitive missionary message as the origin and basis of a central tradition and the subsequent development of didache, still stands, even though the latter is now understood in a somewhat modified form.²²

Robert C. Worley devotes a whole chapter to "The Criticism of Dodd's Theory" quoting many sources and scholars who take issue with Dodd. Worley says that his criticism of Dodd is based upon "more recent interpretations of the same data that was available to Dodd."²³ This might also be said by the critics of Campbell.

Worley makes four distinct points of criticism and study of Dodd's theory.

1. word studies of the use of preaching and teaching in the New Testament literature;
2. recent studies of the speeches in Acts;
3. intertestamental Jewish usage, practice, and background;
4. and a variety of critical arguments by New Testament scholars.²⁴

²²Worley, op. cit., p. 27.

²³Ibid., p. 30.

²⁴Ibid.

In summary he claims:

Word Studies

Dodd's "distinctions between kerygma and didache, preaching and teaching, cannot be substantiated at this time."²⁵

These words were used interchangeably²⁶ says Worley and there is a similarity between the practices of the early church in its teaching and its preaching.

. . . It could not be proved that preaching as an activity was primarily a missionary activity. More evidence can be marshalled for the idea that teaching was a missionary activity. Activities associated with the two words took place in the synagogues, in fields, at lakesides, in houses, on streets, and in the Temple courtyard. . . Jesus, Paul, Peter and the other disciples are described as engaging in both activities.²⁷

Speeches in Acts

They are primarily the creation of the author and "reflect . . . the location in the story that the author wrote."²⁸

There is unity in structure, but only because of the theological point of view of the author. These speeches cannot be used as authentic speeches of the early church, nor are they the outline of early preaching.

²⁵Ibid., p. 84. ²⁶Ibid. ²⁷Ibid. ²⁸Ibid.

It is noted that there are great similarities between the speeches which are preaching and the speeches which were teaching.

Intertestamental Jewish Usage

The background and tradition for these practices were studied by Worley:

Palestinian Judaism of that period had complex and pluralistic teaching-preaching activities. . . Arising out of this pluralistic milieu, the teaching practices of the earliest church exhibit the same pluralism, including the same kinds of activities and the same lack of distinctions between preaching and teaching activities.

The theory that teaching had a distinctive content consisting primarily of ethical instruction and moral exhortation is questioned.²⁹

What of a primitive catechism?

Worley also questions this, saying that "Sufficient evidence does not exist to substantiate its existence . . ."³⁰

It is concluded that those practices which Dodd called teaching had their origin in the earliest community and were not distinctive from the earliest preaching in the manner described.³¹

²⁹Ibid., p. 85. ³⁰Ibid. ³¹Ibid., p. 86.

Worley concludes his criticism saying:

On the basis of this study I conclude that teaching and preaching in the earliest Christian community were the same activities and had the same content in many instances. Also, the activities of preaching and teaching and the content communicated in these activities were referred to and described by words other than "preaching" and "teaching." There appears to be a group of words that refer to the same or similar activities and content in the earliest church. There is ambiguity and overlapping in the use of words to describe the content and activities. This may have been the actual condition in the earliest church.³²

New Testament Scholars

Worley supports his arguments by quoting from a number of New Testament scholars.

Ragnar Asting directly challenged the idea that ethical teaching, even in a primitive form did not exist in earliest Christianity until the expectation of the imminent return of Jesus began to lose its force.³³

William Baird . . . concluded: "The communication of God's revelation commands words and doctrines, yet the form of this communication should not be absolutized. Since the revelation occurred in history, the

³²Ibid.

³³Worley, op. cit., p. 77, citing Ragnar Asting, Die Verkündigung Des Wortes in Urchristentum, pp. 716-729.

gospel involves a report of historical events, yet the proclamation of the gospel is itself a powerful event.³⁴

Hans Werner Bartsch . . . denying the delay of the second coming was the first problem, or even a real problem for the early Christians, Bartsch challenged the idea that a didache arose as a response to the delay of the second coming.³⁵

Cadbury: questioned whether Dodd's view of the relation between eschatology and ethics is correct.³⁶

H. G. Wood has argued that some elements of the teaching of Jesus must have been incorporated in the Christological kerygma from the beginning. The sayings of Jesus incorporated into missionary preaching were an element of increasing importance, as attested to in Matthew and Luke.³⁷

Stendahl has sought to overcome the dichotomy between the content of preaching and teaching by noting the two aspects of preaching as: (1) keryg-matic, which describes preaching as a functional,

³⁴Worley, op. cit., p. 78, citing William Baird, "What is Kerygma: A Study of I Cor. 15:3-8 and Gal. 1:11-17" Journal of Biblical Literature, LXXVI (1957), 190-191.

³⁵Worley, op. cit., p. 78, citing Hans Werner Bartsch, "Early Christian Eschatology in the Synoptic Gospels," New Testament Studies, XI (July, 1965), 397.

³⁶Worley, op. cit., p. 79, citing Cadbury, The Making of Luke-Acts, p. 284.

³⁷Worley, op. cit., p. 81, citing Wood, "Didache, Kerygma, and Evangelion," in Higgins (ed.) New Testament Essays, p. 306.

formal activity but not necessarily containing the kerygma as its content; (2) the content of preaching, kerygma which can be (a) a summary of Heilsgeschichte events, or (b) kerygmatisch, concrete exhortation or teaching.³⁸

Finally, Worley points to Jeremias who has both agreed and taken exception to Dodd:

The didache is not to be understood only as a kind of outer ring around the kerygma, but rather the kerygma itself was constantly repeated in these instructions to the congregation. The didache included therefore, (a) the content of the kerygma, and (b) that in which the congregation must be instructed, and this latter included much more, as for example, teaching concerning the sacraments and the last things (Heb. 6:2), also scriptural proof-texts and information concerning the life of Jesus.³⁹

That is an impressive list of scholars and would seem to put a cap on the whole argument. But, there are other words to be looked at in regard to kerygma and didache, preaching and teaching, and it is not yet time to come to a final conclusion or draw this study to a close.

³⁸Worley, op. cit., p. 82, citing Krister Stendahl, "Kerygma and Kerygmatisch: von Zweidentigen Ausdrucken der Predigt der Urkerche and Schounserer," in his The School of St. Matthew, pp. 715-720.

³⁹Worley, op. cit., p. 82, citing Joachim Jeremias, The Sermon on the Mount, p. 21.

M. Michel Philibert

M. Michel Philibert is Professor of Philosophy at Grenoble. On February 3, 1962, he presented a paper to the Synod of the XIIth Region of the Reformed Church of France, held at Aix-les-Bains.⁴⁰ This paper has been published for the World Council of Churches Commission on World Mission and Evangelism, by Edinburgh House Press under the title Christ's Preaching--and Ours.⁴¹ It too shed light on the subject of this paper and the debate over kerygma and didache, preaching and teaching, as distinct as well as joint efforts of the early church.

The source for Philibert's arguments are somewhat different than Campbell, Dodd, or Worley. He bases his arguments almost entirely upon the person and work of Jesus Christ. His very first statement is:

As practised by Jesus, preaching is addressed to the people and differs in this respect from teaching, which is given to the disciples.⁴²

The other writers on this subject use as resources the epistles and the book of Acts.

⁴⁰ Michel Philibert, Christ's Preaching--And Ours (London: Edinburgh House Press, 1963)

⁴¹ Ibid., p. 7

⁴² Ibid.

At the same time Philibert, like Worley, does not see such a clear and distinct division between preaching and teaching and believes that the two are supportive of one another and blend, the preacher-teacher moving back and forth between the two as needed.

Preaching and teaching do not have different themes: teaching is simply one stage between two moments of preaching.⁴³

An interesting idea of Philibert is that preaching is "itinerant."⁴⁴ It has a movement in that it moves toward the people. It goes forth from the preacher to the people and in going out brings them in, making them move forward to the teacher.⁴⁵ There is a similarity here to the outline given in Chapter II about an Evangelist. Campbell believed the Evangelist came to the people, when his job was finished as an Evangelist he moved on, or else remained as the teacher. His main purpose was to move on and leave behind him the Elders, Bishops, and Deacons who could oversee the newly formed church or school.⁴⁶

⁴³ Ibid.

⁴⁴ Ibid., p. 8.

⁴⁵ Ibid.

⁴⁶ Alexander Campbell, "The Christian Preacher," Millennial Harbinger, III (September, 1832), 469.

In support of his argument, Philibert uses textual illustrations:

Jesus "went about in all Galilee . . ."

Matt. 4:23; cf. Matt. 8:20; 9:1, 9, 27, 32, 35; 22:1

Jesus enlists disciples to . . . follow the same itinerant life. Matt. 10:1-15; Mark 6:7-11; Luke 9:1-6; Luke 10:1-12

Jesus said, "Follow me!" and disciples were invited to leave home, work, family. Matt. 4:19; cf. 4:22,25; 8:1,22; Luke 9:57-62; Matt. 10:38⁴⁷

The itinerant nature of the preaching is not to find new fields of work, to move to greener pastures, but it is to bring about a decision. If the preacher is going to move on he must seek a decision and the one making a decision must make his move. There can be no waiting around, no putting off until another day because the preacher will be present to make the important decision. The urgency of the message calls for decision, now, so that the business of teaching may begin.

Thus the decision for the Gospel claimed by preaching is expressed concretely, first of all, in an immediate decision to depart and to follow the teaching. This break is a sign and a condition of the disciple's readiness for continued growth and renewal.

⁴⁷Philibert, op. cit., p. 8.

The aim of teaching is not to announce God's decision and to call for man's decision, as in the case of preaching. It is to make a new man of the disciple and enroll him in a team, this enrollment being itself, moreover, one of the means to his renewal. The disciple's emotional attitudes, behaviour, and understanding need reeducation. He must be given new standards. Care must be taken over his growth and development. This is a slow process, calling for much patience, and effective only in small groups.⁴⁸

Philibert does not see preaching in the strict and formal sense of a sermon delivered at a particular hour from a pulpit. His idea here would appeal to the most ardent "new forms of ministry" advocate. Preaching becomes any confrontation where the Good News may be proclaimed and a decision may be made. It may be a mass of people, but it may also be on a one to one basis. It may be a formal, balanced, illustrated homiletical masterpiece, published later in PULPIT. It might also be a word or two in an intimate conversation.

If we take the scriptural accounts of the Jesus of History such reasoning bears out. Jesus preached, to masses, on a Mountain Top, in a garden, and to a man who came to him in the night. It matters not the authenticity of these accounts. What matters is that these are all

⁴⁸Ibid., p. 13.

illustrations of preaching situations where decisions were called for and made. Once the decisions were made, it was possible for teaching to follow. Both the preaching and the teaching have an urgency which is far greater than what might be found in the pulpit or in some areas of "religious education."⁴⁹ And this seems to be the most ardent call of Philibert.

Whatever other purpose the Sunday sermon may serve, it usurps the function of preaching without fulfilling it, and lacks the essential characteristics of preaching.⁵⁰

What constitutes a "church" on Sunday morning? Not people seeking to make a decision, but "'habitues' or 'sermon-tasters,'"⁵¹ who have come to be entertained and to be inspired. And by this fact the Sunday sermon is limited, limited in its scope and limited as to the people it is reaching.

Not only does the Sunday sermon lack the unrestricted openness of preaching, it also lacks--and the two things are related--the itinerant character of preaching. The "preacher" does not move on. He reiterates instead of itinerating. The same

⁴⁹Stevenson, Disciple Preaching, p. 107.

⁵⁰Philibert, op. cit., p. 38.

⁵¹Ibid.

sermon-maker, in the same place, replenishes the same hearers week after week, year in year out.⁵²

Because of this there are several "consequences:"

1. . . .the good news, the promise and demand of the Gospel, is not taken to the people--at any rate, not by the sermon.

2. . . .the sermon-maker addressing himself as he does to a group of habitues, takes little trouble to inform himself about the aspirations of the people, or to link his discourse thereon.

3. . . .the sermon, since it does not deal with the questions and objections of the ordinary people whom it ignores, and has no need to direct into the right channels the enthusiasm of the converts it does not make, or to face persecution from those it does not provoke, is not stimulated either to renewal or radical change. It simply repeats itself . . .

4. . . .concentrating on these habitues, the sermon fails to associate them with the task of preaching. It not only fails to carry this out itself, but also, through encouraging the illusion that it does, excuses and turns away from it those whom it should mobilize for carrying it out. . .⁵³

Preaching has "deteriorated" and along with it teaching has also "deteriorated."⁵⁴

If these two needs go hand in hand they must be supportive and they must make their particular as well as supportive contribution. The preacher today is no longer

⁵²Ibid., pp. 38-39.

⁵³Ibid., p. 39.

⁵⁴Ibid., p. 40.

itinerant, everyone knows he will be back next week so why make a decision. And he is not seen as a teacher, nor does he see himself as a teacher. If he does teach, his teaching is:

. . .often abstract and remote, designed to enrich leisure moments, but demanding no real sacrifice of time or habit on the part of its recipients. It fails to draw people out from their accustomed ways; it is bound up with activity thought out, undertaken and directed by a group. We listen to it, but are not constrained or helped to express in word and action the new thoughts and feelings which it claims to suggest and develop in us.⁵⁵

Philibert also echoes an ideal of Campbell. That too often what is taught to children and adolescents, adults feel they no longer need. Campbell, it will be recalled, felt that there was no end to learning, that the scriptures themselves were so vast and so endless that a lifetime would not complete the study of them and that no one had a right to claim, "I understand the volume!"⁵⁶

How many of those who have finished receiving instruction are there strong enough to cope with the school of life unharmed? How many have grasped the vital necessity of continuing their spiritual growth and education beyond their first communion? How many ministers who preach the "new birth" pay any attention

⁵⁵Ibid., p. 41.

⁵⁶Alexander Campbell, "Church Edification," Millennial Harbinger, II (October, 1853), 552.

to the "new growth?" How many ministers, instead of repeating every year or two the same course of instruction, continue to go deeper in teaching those who passed through their hands earlier, and make use of them to instruct the beginners--the only real way of bringing up catechumens to become catechists, and of fully meeting their real needs?⁵⁷

Earlier in the lecture by Philibert, he spoke of the outcome of preaching and teaching, a church which serves. He condemns the deteriorating of preaching and teaching by saying that in turn service is deteriorating.⁵⁸ The church turns "narcissistically in upon itself," preaching the gospel to itself and not to the world and in the world. It serves itself also by looking out for those within its fellowship and not seeking out those outside the fellowship. Such an attitude will lead to a sterile, stagnant church, plus the community will cease to grow, numerically or spiritually.⁵⁹

Instead of multiplying, and recognizing the signs of the Kingdom of him who makes all things new, instead of remaining responsive and inventive, alert to the fresh needs and new aspirations of men, instead of letting themselves be renewed by the conversation which they ought to keep going between the world and God, the churches and their charitable organizations are too often preoccupied with self-preservation.⁶⁰

⁵⁷Philibert, op. cit., p. 42.

⁵⁸Ibid., p. 43.

⁵⁹Ibid., p. 44.

⁶⁰Ibid.

Dwight Stevenson comments upon this in his study.

With all this Alexander Campbell would have been in hearty agreement. If it sounds radical and if it portends a revolution in church life, once it is taken seriously, it is an index all the clearer of our errant straying from the path of the fathers. Their way courted the dangers of lay excesses and frontier disorder, but it was bursting with life. Our way invites the opposite and more fatal dangers of formalism, clericalism, bureaucracy, and ritualistic sterility.⁶¹

Application for Today

Finally, the material thus far used must lead to a practical application of the ideas presented by Campbell, Dodd, Philibert, Stevenson and others. For it can be seen that the roles of preaching and teaching are merging and are not so absolutely distinct that one can say, "Here preach and here teach." Within kerygma there is didache and within didache there is kerygma.

There have been some interesting ideas presented in the recent years to merge these two important labors of the church and the ministry.

In the minds of some there is a growing polarity between the preaching and the teaching of the church and

⁶¹Stevenson, op. cit., p. 109.

advocates.⁶² But, the author of this dissertation does not believe this to be wholly true. There is also a genuine interest on the part of denominational leaders, homiletics professors and curriculum writers to join forces. If this is not true in some circles, it is at least true within the communion of the Christian Church (Disciples of Christ). The church has both a teaching and a preaching ministry, and if anything has been made a "step-child"⁶³ of the church it has been the teaching ministry.

In 1953 the author of this Dissertation wrote a B.D. Thesis, The Age-Group Approach to the Administration and Organization of the Church under the guidance of the late Myron Taggart Hopper, at that time Dean of Lexington Theological Seminary, formerly College of the Bible, Lexington, Kentucky. The opening argument of this B.D. thesis in 1953 was that there must not be a distinct division of "Church" and "Sunday School," but a merging which would be an educational or teaching experience as well as a means of conversion.

⁶²Worley, op. cit., p. 131.

⁶³Myron Taggart Hopper, "Religious Education-Step-child or Member of the Family," College of the Bible Quarterly, XVI (April, 1939), 14-18.

The church has a task; call it educational or call it guiding and enriching the experience of persons so that they may grow. Just the same it is a common task no matter from which organization and agency it is approached.⁶⁴

Following this statement, there was a lengthy quote from a pamphlet published in 1951 by the Division of Christian Education of the National Council of the Churches in the United States of America.

It no longer is adequate to think of Christian education as being concerned just with the nurture of children and young people. Adults need nurturing too, and society needs changing so that the nurturing of all ages may be effective. Whatever is a legitimate objective of the church as a whole is also a legitimate objective of Christian education. This is not to say that Christian education is absorbing the total program of the church, but rather that there can be no satisfactory distinction between the objectives of the two.⁶⁵

Such words sound a bit like what has already been quoted above in the thesis of Philibert.⁶⁶

⁶⁴Donald Ray Jarman, "The Age-Group Approach to the Administration and Organization of the Church," unpublished B.D. Thesis, College of the Bible, Lexington, Ky., 1953, p. 7.

⁶⁵Ibid., p. 7, citing The Organization and Administration of Christian Education in the Local Church (Chicago: National Council of the Churches of Christ in the United States of America, 1951) p. 16.

⁶⁶Philibert, op. cit., p. 42.

The point is made here that there has been within the Christian Church (Disciples of Christ) a strong leaning toward the idea which has been presented of a teacher-preacher clear back to the days of Campbell who may have said that the two are separate offices, but who in his own way was a combination of the two.

In 1968, the Christian Church (Disciples of Christ) published its new Christian Life Curriculum. This new educational tool for the church also stressed the joint action and purpose of the teaching-preaching ministry. In the preparatory material which came out in 1967, over and over again this theme was stressed. In a pamphlet titled The Pastor as Teacher-Learner: A Dialogue, the very first paragraph says:

The minister's role is that of a teacher of teachers. He is to teach theologically the meaning of life and service where people live and work and play. He is to equip the laity for the work of the ministry--that is, to serve in the world.⁶⁷

The pamphlet closes with much the same emphasis:

Whether we are preaching or counseling or administering or acting in society-at-large, we are teaching.

⁶⁷James B. Ashbrook, The Pastor as Teacher-Learner: A Dialogue (Indianapolis: Christian Churches (Disciples of Christ), 1967), p. 3.

Our teaching moves back and forth from the indirect and informal teaching of actions to the more direct and formal teaching through images and abstract generalizations. For us to equip the laity to be in the world as Christ's people we need to enable them to know personally and as a church: (1) where they are, (2) who they are, (3) whose they are, and (4) what they are about.⁶⁸

In the same year that the above pamphlet was published, the Christian Board of Publication, publishing house of the Christian Church (Disciples of Christ) published an introductory book, Our Teaching Ministry. Paul H. Vieth writing in Part I, "The Place of Teaching in the Church's Ministry" and the subsection "The Minister and Teaching," also reiterated what has been pointed up in this dissertation by many others, that preaching has many teaching aspects. And though it is a limited vehicle, it is still a valid one which can be used to advantage as a teaching method.

A minister who understands the principles of good teaching might well experiment with ways of making the sermon a better learning opportunity without destroying its other purposes and values.⁶⁹

⁶⁸Ibid., p. 12.

⁶⁹Richard E. Lentz, Paul H. Vieth, and Ray L. Henthorne, Our Teaching Ministry (St. Louis: Christian Board of Publication, 1967), p. 85.

Before the Christian Life Curriculum was published, and while it was still being formulated, the Christian Churches (Disciples of Christ) in Southern California and Southern Nevada were talking about "The Teaching Responsibility of the Area Church." This idea, largely the work of William Terbeek⁷⁰ who at that time was a General Pastor in the Area Church, was presented to the 77th Area Assembly Meeting June 22-24, 1967 at Chapman College. A copy of this resolution is in the appendix. But excerpts will be pointed out here. For example the section on "Clergy:"

B. Clergy

1. Clergy are to recapture the role of "teaching elder." They are the best equipped and the best informed persons about the faith in each congregation. They can become the master teacher for each Christian Community.
2. The minister can teach in almost every situation in Board and committee meetings, in small groups, one-to-one confrontation, and from the pulpit. His other major function is that of pastor, undergirding, supporting, blessing, and giving perspective to persons in time of crisis.
3. The ministers can assemble by clusters (12 churches or less) two or three times a year for refresher training in the skill of

⁷⁰William Terbeek, An Address to the Orange District C.M.F., January, 1968.

teaching. Teaching requires a listening as well as a telling ability.⁷¹

It was never the purpose of this Dissertation to be a study of Christian Education. It is a study of Homiletics, i.e., the homiletics as it is manifested in preaching and teaching, kerygma and didache and Alexander Campbell's theoretical contribution.

Young people will often quote the popular song by Dylan, "Times are a Changin'," to emphasize the need for change and the adult world's blindness to the changes that are taking place. Times are "a changin'" and they are changing rapidly. Some of the rules which have been used in the past just are not applicable to the age in which we live.

Methods of communication have also changed as illustrated by publishing. How many newspapers and magazines have gone defunct during this past decade? At one time, the leisure activity of many people was reading. Now there are many diverse ways to receive, impart, and

⁷¹Resolution No. 7, The Teaching Responsibility of the Area Church, 77th Area Assembly of the Christian Churches (Disciples of Christ) of Southern California and So. Nevada meeting June 22-24, 1967 at Chapman College. See appendix.

assimilate knowledge. When Alexander Campbell was publishing, there were many other religious periodicals from which he quoted, in praise or criticism. A national pastime was reading, listening to sermons, attending lectures, and the like. Thus his thoughts on the making and delivering of sermons, and who should receive the Gospel and who were to be taught, might be changed.

What pastor today can say that his congregation is filled with only the unconverted or only the converted? Are there not a variety of persons in the congregation? And is he not faced with a variety of situations where he is to either preach or teach or both? And is it not possible in this rapidly changing age that more and more people are questioning the authenticity of the "facts" as they have been presented in the past? Could it be that even committed Christians who have followed the course set by Alexander Campbell and made their Christian decision as reasoning adults might be on the verge of falling out of commitment, having questions and doubts and need to be reassured and renewed in "The Gospel?"

In our time the believer lives continually on the borderline between belief and unbelief, faith and disobedience. To recognize the tenuous nature of

Christian belief and behaviour among the churchd and unchurchd, and to respond to this condition, to live responsibly as church educators. It may be wiser and more helpful to assume that there are no substantive differences between the churchd and the unchurchd, that both need to hear continually, through every conceivable means in a variety of places, the interpretation of Christian faith.⁷²

There is a "Sitz im Leben," i.e., the historical and social stratum in which precisely these literary forms were developed,"⁷³ in every age and not just in the study of Biblical material. Thus, one must look at "Sitz im Leben" not only in the Bible, but in various modern periods of history. To say that the fundamental gospel has not changed is probably true, its message of salvation and hope is the same, but the methods of proclaiming it have changed and they are blending together rather than distinct functions as has been suggested. Besides it has been argued that the distinction was not clear even in the early church.

Our practice today of separating preaching and teaching into distinct functions with distinct officers for each function cannot be justified from early church

⁷²Worley, op. cit., p. 134.

⁷³Martin Dibelius, From Tradition to Gospel (New York: Charles Scribner's Sons, 1919), p. 7.

practices. The larger purpose of preaching-teaching in the early church over-shadowed and made any distinctions that did exist subservient to that purpose.⁷⁴

There can be no rigid rules in regard to preaching-teaching. To say that one must follow a rigid division of these two functions will hinder the church's ministry today.

It is possible that Campbell could have used a more rigid approach and could have determined that there were in his audience only the converted committed Christians, but he would have great difficulty today. Campbell would have to speak today to people who are ostensibly members of the church, but who do not believe "any miracle of God's grace has taken place in them."⁷⁵ He would be speaking to many who are in the place that "the onlookers at Pentecost stood--and feel no wind, see no tongues of flame. . . no language 'the mighty works of God.'"⁷⁶ Those people wait for more announcement of the Gospel, to be affirmed in it in this confusing age when so much is changing and old

⁷⁴Worley, op. cit., p. 135.

⁷⁵H. Grady Davis, Design for Preaching (Philadelphia: Fortress Press, 1953), p. 125.

⁷⁶Ibid., p. 126.

ideas are exchanged for new ones. Granted there are also within this group those who "walk by faith" and are eager for the teaching as well as just the preaching. But what minister has not heard again and again, "Preach the Gospel" from one of his flock. This almost irritating demand, often used when the exhortation from the pulpit becomes too warm for comfort, is also a genuine plea for a re-affirmation for the basic kerygma.

It is possible that what is going on is a lack of understanding of the kerygma. The kerygma has been proclaimed, repeated again and again, but has never been fully explained or fully explored. This is what Philibert seems to be saying in his thesis.

But there are dangers in the attempt to give a proper balance to preaching-teaching. H. Grady Davis points them out when he says:

First, there is danger that we may neglect the radical biblical message of Christianity and teach a moral and religious idealism alone as a religion, a way of life sufficient in itself, possible for all men and profitable for all. Secondly, there is danger that we may teach and commend ethical and religious conduct in such a way as to suggest that nothing more is needed, no radical change, no new existence such as the gospel promises.⁷⁷

⁷⁷Ibid., p. 125.

These valid criticisms might be leveled at Campbell. The purpose of preaching was to proclaim "Jesus as the Christ" and the purpose of teaching was to give further instruction. But what further instruction? Another study could be made as to the practical application of political ethics in Campbell's theology. Since that is not the purpose of this paper, it will not be pursued other than to mention studies such as:

Harold L. Lunger, The Political Ethics of Alexander Campbell⁷⁸ and

David Edwin Harrell, Jr., Quest for a Christian America.⁷⁹

To return to the overall study, particularly the comparison of Campbell and Dodd, they are at the same time both rigid and simplistic. They do not take into account the pluralism of the early church.⁸⁰ This is the major disagreement of Worley with Dodd and his final chapter deals with it extensively. He feels that Dodd just does

⁷⁸Harold L. Lunger, The Political Ethics of Alexander Campbell (St. Louis: Bethany Press, 1954)

⁷⁹David Edwin Harrell Jr., Quest for a Christian America (Nashville: Disciples of Christ Historical Society, 1966)

⁸⁰Worley, op. cit., p. 136.

not take into account the multiple theological interests in the early church.⁸¹ If there is a pluralism in the twentieth century there was just as great a pluralism in the first century. Worley's study sought to show that a variety of forms was used by the early church, not just preaching and not just teaching depending on the situation the disciples found themselves. These forms were influenced by a number of different traditions and models of the past and present.

. . . The forms of teaching-preaching, rabbinic haggadic and halakic midrash, peshar form, and the various apocalyptic thought forms antedated the earliest Christian community and existed in the milieu of the earliest Christianity. It is clear that preacher-teachers felt free to use the forms from the world in which they lived to interpret Christian faith.⁸²

Today the preacher-teacher must not seek only to use new methods but should seek to express the kerygma and the didache in some of the present day "carriers of meaning in our culture."

Someone might point to the various translations of the Bible, saying "Here is something new." What is being

⁸¹Ibid.

⁸²Ibid., p. 137.

said here is that more than translations are needed.

Interpretation is needed.

Interpretation is to say what something means today in terms of a present context, present modes of reason, and present languages. Educators in the church have been concerned with translation of ideas and stories through the modernizing of language. This is important, but it is only part of the process. Translation and interpretation were both involved in the teaching-preaching of the early church, and both must be part of our teaching-preaching today.⁸³

This is not easy and it may take a special kind of mind and creative ability to bring it about.

A personal illustration must be inserted here. One summer, two Seminarians were employed by the South Bay Christian Church to work among the young people who populated the beach in the summer. These bright young men attempted one Sunday to create a worship service which would speak the traditional through the modern language, symbols, and music of our day. They hoped in this way not only to preach, but to teach. It was an interesting experience but so foreign to what many of the congregation knew that there was great consternation, furor and criticism. This service had all the proper ingredients, "Grace,

⁸³Ibid., p. 144.

Judgment and Obedience," but the words, the music and symbolism were modern; it was too radical for too many.

No matter what is said about speaking through the forms of the current culture there will always be someone humming "Give me that Old Time Religion," in the background.

Worley suggests three major concerns "programmatically," for the church today to continue the goal of the early church, that goal:

Our goal--to interpret the meaning of the One who has come from the Father for us . . . In this sense, we must consider ourselves to be a postresurrection community of believers who in our day must share our interpretation of the work, person, and sayings of Jesus.⁸⁴

1. . . . there must be the effective teaching of Scripture as the basis for our interpretation today.
 - (a) . . . teacher-preacher and students must actually know Scripture.
 - (b) . . . Scripture is not only a record of God's work; it is also a record of the struggle and dynamism which existed in that early community as they sought to interpret life in the Kingdom, in Christ.⁸⁵

⁸⁴Ibid., p. 145.

⁸⁵Ibid.

2. . . .Teaching-preaching is part of the historical process in which history is made not only in continuity with the past but also in terms of the present and toward the future.⁸⁶
3. . . .communication in a particular cultural setting is equally impressive. The freedom to incorporate various modes of argument and a variety of carriers of meaning within one discourse is evidence that no single method was absolutized. A spectrum of methods was used.⁸⁷

Would it now be too presumptuous and too idealistic to suppose that the subject of this Dissertation, Mr. Alexander Campbell would have accepted these ideas? Not really, for he was a man ahead of his times in many ways as well as a man of his times. These three points made by Worley might well be found in the life and times, the speeches and publications of Alexander Campbell. From his budding education in Scotland to his last article in the Millennial Harbinger, he was seeking to be an "effective teacher of Scripture," "interpret the scripture," and "communicate" it to those who heard his speeches and read his columns. He was not a rigid man even though in his debates and his articles he gave no quarter.

⁸⁶Ibid., p. 147f.

⁸⁷Ibid., p. 149f.

Campbell was a product of his time, and wrote to his time; yet he gave insight into preaching-teaching which can be a guide for today. This heritage is undoubtedly what has caused the Disciples of Christ through the years to stress both preaching and teaching. Through co-operation in Ecumenical councils and co-operation in religious education curriculum planning the unity of preaching-teaching, kerygma and didache, has always been present. Like any communion the pendulum has swung in both directions.

The field is wide open. The freedom which has always been enjoyed within the Disciples of Christ leaves room for adventure as well as recapturing the pioneer fervor of our forefathers.

We are the heirs of that early, hopeful period so full of energy and pioneering zeal. It may sometimes have been naive and visionary, but men in those days never entered a pulpit or stood on a wagon bed in a grove preaching to a crowd without expecting great things to happen.⁸⁸

⁸⁸Stevenson, op. cit., p. 104.

APPENDIX

APPENDIX A

STUDY OF WORDS

Study of Words διδαχή, ἡς, ἡ and κήρυγμα, ατος, τό

διδαχή, ἡς, ἡ (Hdt. + ; BGU 140, 16 [II AD]; once in LXX; Ep. Arist.; Philo; Joseph.).

1. act. *teaching* as an activity. *instruction* (Hdt. 3, 134,2; Pla., Phaedr. 275A; Ps 59: 1 [60 superscr.]; Jerus. inscr.: Suppl. Epigr. Gr. VIII 170, 5 [before 70 A.D.] δ. ἐντολῶν; Philo, Spec. Leg. 2, 3; Jos., Ant. 17, 159) λαλεῖν (ἐν) δ. *speaking in the form of teaching* 1 Cor 14:6; ἐν πάσῃ δ. *in every kind of instruction* 2 Ti 4:2. Of Jesus' teaching activity Mk 4:2; 12:38.

2. pass. *teaching*, of what is taught (Ep. Arist. 207; 294) by the Pharisees and Sadducees Mt 16: 12; by Jesus J 7:16f; 18:19; the apostles Ac 2:42. --Ac 5:28; 13:12; Ro 16:17; I Cor 14:26; 2 J 9f; Rv 2:24; D inscr.; 1:3; 6:1; B9:9; 16:9; 18:1. κατὰ τ. διδαχὴν *in accordance w. the teaching* Tit 1:9; βαπτισμῶν δ. *teaching about baptisms* Hb 6:2. τύπος διδαχῆς *pattern of teaching* (of Christianity) Ro 6:17 (GAJ Ross, Exp. 7th Series V '08, 469-75; C Lattey, JTS 29, '28, 381-4; 30, '29, 397-9; J Moffatt, JBL 48, '29, 233-8; FC Burkitt, JTS 30, '29, 190f.--Cf. also παραδίδωμι lb, end, and τύπος 4); δ. καινὴ Mk 1:27 (cf. the apocryphal gosp. P^{Oxy}. 1224 [Kl. Texte 8³, p. 26, 19ff] ποίαν σέ φασιν διδαχὴν καινὴ διδάσκειν, ἥ τί βάπτισμα καινὸν κηρύσσειν); Ac 17:19; δ. ἀφθαρσίας *teaching that assures immortality* IMg 6:2. Of false teachings Rv 2:14f; Hb 13:9; κακὴ δ. I Eph 9:1; δ. ξέναι, μωραί Hs 8,6,5. The teaching of the angel of wickedness m 6,2,7.

3. Either mng. is poss. Mt 7:28; 22:33; Mk 1:22; 11:18; Lk 4:32. M-M.¹

¹William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*. A translation and adaptation of Walter Bauer's Lexicon . . . The University of Chicago Press, Chicago, Ill., 1952, p. 191.

κήρυγμα, ατος, τό--1. *proclamation, announcement* by a herald (so Soph., Hdt. + ; inscr., PPetr. III 125, 9; PHamburg 29, 10; LXX; Philo, Agr. 117 al.; Jos., Ant. 10, 236) κηρυγματι καλεῖν *call together by a proclamation* B 12:6.

2. elsewh. in our lit. *proclamation, preaching* by a herald sent by God (cf. Herm. Wr. 4, 4; Jon 3:2; Philo, Mos. 2, 167; 170; Jos., Bell. 6, 288 τα τοῦ θεοῦ κ.): of prophetic preaching το κ. Ἰωνᾶ Mt 12:41; Lk 11:32. το κ. Ἰησοῦ Χριστοῦ *preaching about Jesus Christ* Ro 16:25. Abs. of apostolic preaching I Cor 1:21; 2 Ti 4:17; Hs 8,3,2. το κ. μου *my preaching* I Cor 2:4; cf. 15:14. διδάσκαλοι τοῦ κ. τοῦ υἱοῦ τοῦ θεοῦ *teachers of the preaching about the Son of God* Hs 9, 15, 4. κ. τῆς σωτηρίας short ending of Mk; σφραγίς τοῦ κ. *the seal on the preaching* i.e., baptism 9, 16, 5. κήρυγμα ὃ ἐπιστεύθην ἐγὼ *the preaching w. which I have been entrusted* Tit 1:3.--CH Dodd, *The Apostolic Preaching and its Developments* '37. M-M.²

²*Ibid.*, p. 432.

APPENDIX B

Resolution No. 7

The Teaching Responsibility of the Area Church

WHEREAS teaching has always been a major emphasis of the Christian Churches (Disciples of Christ) yet our people today claim they are not equipped to communicate the Gospel; and

WHEREAS it is imperative that the Christian Churches in Southern California and Southern Nevada develop a new teaching stance for the congregations that they may equip each Christian to become a teacher-servant in the world; and

WHEREAS such a teaching stance requires a transformed role for the clergyman, a new teaching competency in scripture and tradition among the elders and other leaders of each congregation, and a comprehensive curriculum and area training program for both clergy and lay leaders; and

THEREFORE BE IT RESOLVED, That the 77th Area Assembly of the Christian Churches (Disciples of Christ) of Southern California and Southern Nevada meeting June 22-24, 1967 at Chapman College take the following steps:

1. determine to adopt a new teaching responsibility throughout the Area Church;
2. urge the Area Board of Directors through the Area staff, to train clergy and lay leaders;
3. instruct the Area Board to be responsible for recommending curriculum that will equip church leaders to proclaim the Gospel as Christian spokesmen;
4. approve in principle the "Outline of the Teaching Responsibility for the Area Church" as follows:

An Outline of the Teaching Responsibility
for the Area Church
Christian Churches (Disciples of Christ) in
Southern California and Southern Nevada

I. INTRODUCTION

Churchmen today are demanding the finest possible training in order that they may confront the world on behalf of Jesus Christ. A new teaching responsibility is emerging that sets a new direction for much of the life and work of the Church. The following design describes a way in which the Christian Churches in Southern California and Southern Nevada may meet the challenge of equipping every Christian to be a confident and competent teacher-servant.

II. DESIGN

A. Responsibility of the Area Church

1. Teaching is to become a stance for every Christian. Teaching includes all the dialogue and communication necessary to foster the growth of the Christian faith among persons and congregations.
2. The Area staff is developing its teaching competency, in order that three-fourths of its time will be used in teaching settings by 1970.
3. Basic courses are being prepared for teaching with clergy and lay leaders. Each course deals with the deep meanings of the Hebrew-Christian faith and the relationship of that meaning to contemporary life. The courses provide new motivation to witness for Jesus Christ in our time. Preparation of curriculum for church leaders will become a continuing process.

B. Clergy

1. Clergy are to recapture the role of 'teaching elder'. They are the best equipped and the best informed persons about the faith in each congregation. They can become the master teacher for each Christian community.
2. The minister can teach in almost every situation in Board and committee meetings, in small groups, one-to-one confrontation, and from the pulpit. His other major function is that of pastor, undergirding, supporting, blessing, and giving perspective to persons in time of crisis.
3. The ministers can assemble by clusters (12 churches or less) two or three times a year for refresher training in the skill of teaching. Teaching requires a listening as well as a telling ability.

C. Laity

1. The laity are to learn to be teachers of the Gospel, first in their families, then to one another in congregations, their peer and occupational groups, and in special ministries such as campuses, convalescent hospitals, jails, coffee houses, etc.
2. Lay leaders will receive frequent training in their congregation with the minister as teacher.
3. Board chairmen and Vice-chairmen will receive the courses taught at the area level to the clergy, beginning in the fall of 1967.
4. Curriculum based on the two primary categories of Faith and Order and Life and Work will be developed to advance the new convert to the status of a Christian teacher. This will

require a minimum of 3 years for adults, and can be expanded to 20 years for children and youth (see Implementation).

D. Existing Congregations

1. Local congregations are to be seen as teaching centers to prepare missionaries to go into the world.
2. Every meeting is to be considered a teaching meeting.
3. Fellowship groups are to train missionaries, Christians who are teacher-servants.
4. Church education is to teach Faith and Order that is, the whole body of knowledge about the Faith, its history and its meaning, Life and Work and the present action of God in life, and the meaning of each individual's life in relation to the totality of God.
5. In every way possible the new teaching stance for the Church will recognize existing structures within the local congregation, and will offer new motivation for these structures.

III. IMPLEMENTATION

A. The Mandate

The mandate upon the new church is to know what it believes, and to teach these beliefs wholeheartedly. The ancient and modern Hebrews are a teaching community. Jesus taught and trained his followers to teach. The need in our time is for teacher-servants to present the living Gospel to a confused world.

A teacher-servant is any Christian who knows God, knows himself, who knows his faith, who knows his world, and who is willing to share what he knows with others whom he loves.

B. Knowledge

Knowledge of God, self, faith, and world comes to the Christian from two main sources:

(1) Faith and Order

The Faith history of the Hebrew-Christian is all of the accumulated knowledge about the experiences, the events, the creations of all who have lived in these two religious traditions from their beginning to the present time. Order is the process of organizing the religious experience.

(2) Life and Work

Life for the Christian is the recognition of the presence of God, Jesus Christ, the world, other persons, and oneself and dealing with that existence in finding wholeness for one's own life. Work is the expression of that meaning.

C. Preparation

The Christian must be prepared in at least the following areas of knowledge:

1. Faith and Order

a. The History of the Faith

- (1) The facts of our religious history; Abraham to Isaiah to the Maccabees to Jesus to Constantine to Luther to Blake.

(2) The Old and New covenants, the faith alive, the faith petrified, reformation, restoration, renewal.

(3) My personal history, my faith inheritance, my relation to the faith history.

b. The Order of the Faith

(1) World Religious Communities.

(2) Varieties of Christian Experience and denominational emphases.

(3) The Nature and purpose of our Communion.

c. Christianity and Society

(1) Its effect upon nations.

(2) Its effect upon social institutions, health, education, welfare, military, government, commerce.

(3) Effect upon personal life styles.

2. Life and Work

a. The Gift of Life

(1) The Self-What is man? Who am I? How do others see me?

(2) The Natural Order - Creation, the phenomenon of sub-human life.

(3) The Social Order - The phenomenon of man, institutions, interpersonal relationships.

b. The Presence

The nature of God, the working of God, the Meaning of Jesus Christ, the Church as His Body.

c. The Celebration

Our heritage, our life together, the meaning of my life in the totality of Existence.

d. The Work

- (1) The family - its inheritance, its life, its witness.
- (2) The Peer Group - occupational, neighborhood, social, voluntary organizations.
- (3) Christian Congregations - teaching.
- (4) Witnessing to society's power structures - government, social, economic.
- (5) Among the disinherited.

D. Steps to Achievement

Understanding this body of knowledge will prepare a new Christian to become a teacher-servant by the following steps:

1. Becoming familiar with religious words, customs, Biblical Epics, attitudes and life styles.
2. Learning the scope of religion. History, Religious Communities, Church in Society.
3. Experiencing the meaning of our faith through re-enactment. Our Hebrew-Christian history, the varieties of Christian experience, my personal history.

4. Discovering the meaning of Existence. The Gift of Life, the Presence of God, and the Celebration of Participation in Life.
5. Entering the Arena, where the Action is. Listening and Participation. Practicing Recital and Celebration in the midst.
6. Training for Teaching
In Christian Congregation - sensitivity, hearing others.
In Covenant community under stress.
In Mission in crucial settings - Practice teaching.

E. Time Schedule

1. The clergy in Southern California will be given the first introduction to the new teaching responsibility.
2. September 12-15 and 19-22, 1967. All clergy, in two sections for three days of intensive teaching and dialogue in 40 hours of teaching and recital on the following outline:
 - a. The Crisis
 - b. The New Church
 - c. The Missionary Nature of the Church
 - d. The language of Listening
3. Board chairmen will be invited to two weekend conferences, September 15-17, 22-24, 1967 for intensive teaching and dialogue.
4. Curriculum outlines will be prepared for clergy and lay leaders to engage in introductory courses with members of their congregations. Congregations will enter into a relationship with the Area Staff when the congregation

desires to do so. The number of congregations participating will need to be limited in 1968 and 1969.

5. The Area Staff will conduct training meetings by clusters with clergy in refresher courses on the teaching opportunities with the congregations. These will occur two or three times per year. Annual training sessions for all clergy will be conducted also in the fall of 1968-69.
6. As funds are available district pastors will be employed for teaching and pastoral responsibility in the district.

Submitted by: Board of Directors of
Christian Churches (Disciples of Christ)
of Southern California and Southern Nevada

The Recommendations Committee recommends that
the Area Assembly adopt Resolution No. 7

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